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THE
JĀTAKA
TOGETHER WITH ITS COMMENTARY
BEING
TALES OF THE ANTERIOR BIRTHS
OF
GOTAMA BUDDHA.

FOR THE FIRST TIME EDITED IN THE ORIGINAL PĀLI

BY

V. FAUSBØLL.

VOI. VII.

(POSTSCRIPTUM AND INDEX.)

Published for the Pali Text Society
by
LUZAC AND COMPANY, LTD.
46 GREAT RUSSELL STREET, LONDON, W.C.1
1964

INDEX TO THE JĀTAKA

AND ITS COMMENTARY,

CONTAINING

A COMPLETE INDEX OF PROPER NAMES AND TITLES, TOGETHER WITH
A LIST OF THE INTRODUCTORY GĀTHĀS AND AN INDEX
OF PARALLEL VERSES.

BY

DINES ANDERSEN,
DR PHD



Published for the Pali Text Society

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First edition (Kegan Paul, Trench, Trübner & Co., Ltd.) 1897
Reprinted (Pali Text Society) 1964

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TO
ALBRECHT WEBER

WHO FOR MORE THAN A GENERATION HAS BEEN

AN ILLUSTRIOUS LEADER

OF

THE STUDY OF INDIAN LANGUAGES AND LITERATURE

THIS VOLUME IS MOST RESPECTFULLY DEDICATED

BY

V. FAUSBØLL AND D. ANDERSEN.

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POSTSCRIPTUM.

Born in a country parsonage I, until my twelfth year, associated much with peasants, and listened with attentive interest to their legends and stories. Amongst these there were two especially which made a strong impression upon my childish mind:

One was the legend of the sunken church lying at the bottom of the lake where it might be seen deep down in the water when it was clear and calm, and whose bells might still be heard ringing in the stillness of the evening; the other was the story of the treasure-seeker who at sunset, in perfect silence, without uttering a word, sought to bring the long buried treasure up to the surface.

I also laboured and strove for years digging silently, until I could bring the treasure forth to the light of day. Here, we have it! But it has long lain hidden and may require a little furbishing in coming times, before it can shine in all its glory.

What induced me with eagerness to begin to work at the *Jātaka* Book was particularly three utterances I met with: The first I found in Spence Hardy's *Manual of Buddhism*. p. 1, viz. „The Singhalese will listen the night through to recitations from this work without any apparent weariness, and a great number of the *Jātakas* are familiar even to the women“. The second I read in Clough's *Singhalese Dictionary* under the word *Jātaka*—

pota where it says: „this book is so sacred amongst the Buddhists that they will offer to it and worship it“. And the third I noticed in the Ceylon Friend 1837 where it says: „The more I think of Buddha, the more I love him“. When we have read the Jātaka through no one will wonder at these sentiments.

In 1849 I had already commenced transcribing parts of the Jātaka, but I did not seriously take it up until I had finished my edition of the Dhammapada in 1855. The further I got into the book, the clearer I saw its importance, not only in a linguistic sense but also from a culture-historical point of view, and in order to awaken interest for it in the literary world I began publishing specimens of it in 1861. Professor Westergaard was not at first in favour of a complete edition, he would have preferred an analysis only. Perhaps he thought the undertaking beyond my abilities. Later on he altered his opinion and supported the work. It was however principally the encouragement I, from the very beginning, received from Professor A. Weber that kept up my courage. And when material failed me, it was especially the Rev. Subhūti's untiring perseverance in sending me a paper transcript in parts, and Colonel Duncan's splendid present of a complete Burmese copy of the Jātaka (at the instigation of Missionary C. H. Chard) that made it possible for me to finish my undertaking.

I now trust that the fact will not be overlooked, that I have had but little material to work from, also that when I began the study of Pāli, the language was nearly uncultivated. I therefore venture to hope for a mild criticism of this my work.

1. As is well known, a „Jātaka“ in the Jātaka Atthavaṇṇanā consists of four parts, viz. (see Jāt. I ¹³⁶/₁₂) a) a Paccuppanna-vatthu, an incident from the time of the Gotama Buddha, that frames, as it were, and gives rise to Gotama Buddha telling an event of olden times, b) an Atīta-

vatthu which latter has originally been in verse, but afterwards been retold by G. B. partly in prose and partly in verse, with moral teaching in view. c) (J. I $\frac{411}{1}$) a Veyyākaraṇa or Commentary which elucidates both the tale and certain words in the metrical pieces, and ultimately d) a Samodhāna, a winding up of the story. The two last belong properly to the Paccuppannavatthu.

In the Paccuppannavatthu a number of books are quoted appertaining to the Tipiṭaka, it consequently belongs to the period following the Buddhistic canon's genesis, and is therefore doubtless an utterance of clerical tradition. The P. V. ends in J. 1—13 with „pākaṭam akāsi“, but in all the others with „atītam āhari“ (cfr. I. $\frac{134}{1}$). That the Nidānakathā is a part of the P. V., we must conclude, as it appears, from I $\frac{137}{16}$, and that the P. V. belongs to the Aṭṭhakathā (i. e. the Jātakatṭhakathā I $\frac{62}{20}$) may be seen from the postscript of J. 77 which runs as follows:

„Parinibbute pana Bhagavati usabbhā-rukkhādīni tīṇi padāni Aṭṭhakathaṃ āropetvā lābūṇīti ādīni pañca (for pañca read ca) padāni ekaṃ gāthaṃ katvā Ekanipātapāliṃ āropesun ti“, i. e.

„When Bhagavat was dead the Council-holders put the three padas usabbhā-rukkhā etc. into the Aṭṭhakathā (see p. 336), and made lāpūni and the other padas into one gāthā and put it into the verses (Pāli) of the Ekanipāta.

So the Aṭṭhakathā and its translation into Pāli (Jātakassa Atthavaṇṇanā) begin with: Sā paṇāyaṃ Jātakassa Atthavaṇṇanā, see vol. I p. 2.

As a contrast to Aṭṭhakathā, Pāli is often mentioned by which is understood the verses both in the present Jātaka and in the Singhalese Aṭṭhakathā on which it is founded. Thus when it is said in J. I $\frac{488}{28}$: pāliyaṃ pana phalaṃ pāpetīti likhanti taṃ vyañjanaṃ Aṭṭhakathāya n' atthi, we must by this understand „in the verses (pāli) of the Aṭṭhakathā“, likewise in II $\frac{241}{17}$ $\frac{290}{4}$. VI $\frac{86}{26}$ $\frac{279}{29}$; sometimes Potthakā (IV $\frac{223}{22}$ V $\frac{93}{6}$) and Pālipotthakā (VI $\frac{943}{27}$) are used, as it seems, with the same meaning as Pāli.

In the *Atītavatthu* we have the oldest element of the *Jātaka*. The tale of the A. V. is founded on an ancient story, originally composed in verse, from which Gotama Buddha quotes sometimes single verses sometimes more. We have here an entire parallel to many of the Icelandic *Saga*-works which are also built up on the old lays of the Bards. That G. B. himself is not the author of these wersedes, is most clearly seen from the later *Jātakas*, the verses of which in many places say the same as has just been told in prose. It would indeed be ridiculous to suppose that G. B. should have exerted himself to express in poetry and even in old language what he had just said in prose. No, he only affirms what he has said in prose by quotations from the poem on which his tale is founded. In many instances he does not even convert the old song into prose, but lets the tale go on in the very words of the song, only now and then putting in some explanatory remarks. see f. ex. II $\frac{367}{210}$, III.839, IV.504, V.514; VI $\frac{188}{1020}$; 220,28-221,19: 485,19-12; 513,17-26; 548,1-10; 557,2-8 etc. Compare this with what I have said in my edition of the *Sutta-Nipāta* p. VII—VIII. It is also worth noticing certain recurring phrases which seem to point to our having here before us fragments of old popular epic poetry, f. ex. *kacci vo kusalam* VI $\frac{581}{11} \frac{532}{14}$ cfr. *Mahābhārata* (Calcutta edition) XII.13727; see further VI $\frac{25}{11}$ foll. $\frac{43}{13} \frac{46}{22} \frac{54}{27} \frac{578}{5} \frac{579}{29}$ $\frac{503}{3}$, V $\frac{258}{28} \frac{323}{16}$ VI $\frac{23}{3}$.

That the *Atītavatthu* is the oldest part of the *Jātaka* may be clearly seen from the language of the Pāli Verses, as in these we find many peculiarities, especially old forms which do not occur in the prosaic Pāli, and some of which point to the north-west of India, they being found in the Vedas. A few of them are due to the metre. I shall make a note of the following:

1. A vowel may be made long. f. ex. *āraho* VI $\frac{164}{17} \frac{180}{13}$, *anūdahe* VI $\frac{189}{11}$, *khaṇāsi* IV $\frac{46}{10}$, *setī* III $\frac{193}{1} \frac{347}{15}$, *satām iva* III $\frac{357}{18}$, *ivā* III $\frac{530}{12}$, or short: *attanam* III $\frac{442}{6}$, *pāsamha* IV $\frac{419}{21}$, *akataññuna dubbhinā* IV $\frac{41}{28}$, *vijanahi* VI $\frac{190}{4}$, *disva* III $\frac{296}{27} \frac{460}{2}$, *pasavetva* VI $\frac{111}{15}$, and a half-vowel may be

dissolved: tvaṃ becomes tuvaṃ IV $\frac{48}{5}$, datṭhu = S. dṛṣṭvā V $\frac{249}{7}$ cfr. IV $\frac{192}{6}$; e becomes y: ky-āhaṃ = ke ahaṃ III $\frac{206}{21}$ and o v or uv: sv-āyaṃ = so ayaṃ V $\frac{340}{6}$, kuvidha = ko idha V $\frac{237}{23}$.

2. A consonant may be omitted: jaggato for jagganto III $\frac{450}{10}$, dakkhisāma for -issāma III $\frac{99}{7}$, dukhaṃ for dukkhaṃ II $\frac{223}{12}$, or inserted: Añjanaṃvanaṃ III $\frac{372}{5}$, varaṃdhanena VI $\frac{273}{4}$, also in the sandhi-combination, f. ex. ya-d-esamāna IV $\frac{347}{13}$, sattiyā-m-api IV $\frac{416}{26}$, .. kinṇa-m-antare for .. kinṇā III $\frac{529}{11}$, VI $\frac{248}{18}$, na-y-ime IV $\frac{252}{16}$, VI $\frac{63}{14}$, pāṇa-r-iv' ettha rakkhitā for pāṇā III $\frac{530}{9}$, jīva-r-eva for jīvo III $\frac{464}{17}$, jalanta-r-iva for jalantaṃ V $\frac{322}{2}$ yay-ime VI $\frac{106}{26 \cdot 33}$.
3. Anusvāra may be dropped: mayha for mayhaṃ V $\frac{23}{4 \cdot 6}$, corāna for corānaṃ I $\frac{188}{9}$, together with the preceding a: kākān' asmāka nātinaṃ I $\frac{186}{11}$, yes' āyaṃ IV $\frac{453}{17}$, mayh' etaṃ V $\frac{340}{7}$.
4. In the declension of words I mention: kuṭṭhaṃ va III $\frac{114}{6}$, sūciṃ III $\frac{284}{1}$ cfr. Dhammapada p. 287, māyā = māyāya VI $\frac{210}{24}$, pitus sataṃ III $\frac{484}{24}$, mātuc ca IV $\frac{451}{21}$, bhattur atthe II $\frac{398}{13}$, Bārāṇassaṃ for Bārāṇasiyaṃ II $\frac{435}{14}$ V $\frac{68}{28}$, rukkhāse III $\frac{399}{1}$, dhanuggahāse V $\frac{486}{20}$; padasā, balasā, kāmasā etc. III $\frac{407}{19}$, II $\frac{60}{9}$, VI $\frac{182}{14}$, are I suppose adverbial forms originating in the Sanskritic-ças. Tvaṃmātara — te mātara IV $\frac{48}{7}$.
5. In the conjugation: nāmi = jānāmi VI $\frac{82}{28}$, pūrenti — pūriyanti V $\frac{450}{10}$, saṃsaraṃ for saṃsarantā I $\frac{44}{2 \cdot 252}$, gantā for gantāro V $\frac{270}{12}$, bhātha for bhāyatha I $\frac{26}{24}$, hañchatī IV $\frac{102}{9}$, gañchisi, V $\frac{183}{27}$, VI $\frac{62}{11}$, āgañchuṃ IV $\frac{451}{19}$, jānitaye IV $\frac{463}{9}$, jagghitāye III $\frac{226}{10}$, pucchitāye V $\frac{187}{6}$, khādītāye V $\frac{33}{7}$, kātave V $\frac{318}{17}$, padātave I $\frac{90}{3}$, nidhetave III $\frac{17}{6}$, gantave IV $\frac{222}{1}$, pamuttave IV $\frac{337}{21}$, padahitvāna I $\frac{16}{2}$, hātūna IV $\frac{280}{17}$, paribhuñjīyāna V $\frac{505}{28}$, anumodiyānaṃ = 'anumoditvā V $\frac{143}{13}$, adhiyānaṃ V $\frac{451}{9}$.
6. Na-kāro upamāne, na = as, like V $\frac{341}{19}$. A as affirmative particle: ahāpita = hāpita V $\frac{159}{13}$, adūsema = dussit' amha

VI $\frac{143}{2}$, cfr. S. B. E. X, S. N. XI: apucchasi; accasara
 = atisara IV $\frac{6}{12}$, vyavajanti V $\frac{82}{5}$.

That the Atītavatthu contains the oldest part of the book, is also clear when we look at the scenes of the tales.

In the Atītavatthu-tales the scene is laid:

428 times in Kāsiraṭṭha (Bārāṇasī)

25 — in Gandhāraṭṭha (Takkaṣilā)

9 — in Kururaṭṭha (Kampilla, Indapattanagara, Uttara-
 pañcālanagara)

7 — in Magadharatṭha (Rājagaha)

3 — in Siviraṭṭha (Ariṭṭhapuranagara, Jetuttaranagara)

3 — in Kosalaratṭha (Sāvatthī, Sākala)

twice in Bharuraṭṭha

twice in Kālīṅgaratṭha (Dantapuranaḡara)

twice in Vaim̐saraṭṭha (Kosambī)

once in Sovīraṭṭha (Roruvanagara)

once in Mahimsakaratṭha (Sakulanagara)

once in Mallaratṭha (Kusāvati)

once in Serivaraṭṭha

once in Tambapaṇṇidīpa

once in Avantiraṭṭha (Ujjenī)

once in Videharatṭha (Mithilā)

once in Uttarāpatha

once in Himavanta (Chaddantadaha)

once in Kampillaratṭha (Uttarapañcālanagara) cfr. Kururaṭṭha
 supra.

In the Paccuppannavatthu-tales the scene is laid:

428 times in the Kosala-

58 — in the Magadha-

4 — in the Sākiya-

3 — in the Vaim̐sa-

twice in the Licchavi

twice in the Malla-

once in the Sumbha-

once in the Bhagga-

once in the Kāsi-
once in the Koliya-
once in the Videha-

In these two lists the following names are in common:

Kāsiratṭha	occurs as the scene of the tale in the P. V. once	in the A. V. 428 times
Magadha-	—	in the P. V. 58
		in the A. V. 7
Videha-	—	in the P. V. once
		in the A. V. once
Malla-	—	in the P. V. twice
		in the A. V. once
Kosala-	—	in the P. V. 428 times
		in the A. V. 3 times
Vaṁsa-	—	in the P. V. 3 times
		in the A. V. twice

But the following are only to be found in the P. V.:

Licchavī twice
Sākiya- 4 times
Sumbha- once
Bhagga- once
Koliya- once

and the following only in the A. V.:

Gandhāra- 25 times
Kuru- 9 times
Sivi- 3 times
Sovira- once
Mahimsaka- once
Seriva- once
Bharu- twice
Tambapannidīpa once
Kālīṅga- twice
Avanti- once
Uttarāpatha once
Himavanta once

That is to say: The tales of the *Atītavatthu* play mostly in the northern and western part of India, and the tales of the *Paccuppannavatthu* principally in the eastern India. In other words: the *Atītavatthu* is the oldest element of the *Jātaka*. This seems especially to be evident from the tales in which the *Takkasilā* is mentioned as a University-town to which young men resorted from *Bārāṇasī* and other easterly cities to study the three Vedas and acquire every sort of accomplishment under the guidance of a renowned master. (See the Index under *Takkasilā*).

The *Paccuppannavatthu* and the *Atītavatthu* together with the *Veyyākaraṇa* and the *Samodhāna* then make up the *Jātaka-Atṭhakathā* (I $\frac{62}{20}$) that was translated into Singhalese with the exception of the verses which were left in the original Pāli; and this Singhalese *Jātaka-Atṭhakathā* has later been re-translated into Pāli under the name of *Jātakassa Atthavaṇṇanā* or *Jātakass' Atthavaṇṇanā* (see I $\frac{1}{20}$ 2, VI $\frac{594}{2}$, V $\frac{418}{4}$) which is the *Jātaka* that now lies before us and begins at page 2 of the first volume.

That the prosaic part of the *Atītavatthu* belongs to the old *Jātaka* is quite clear from the fact that the verses would be thoroughly unintelligible without it.

It may be doubted whether the Introductory Verses at p. 1, although they are to be found both in C and B, originally belong to the *Jātakassa Atthavaṇṇanā*, as they do not appear in S which has quite a different Introduction (see vol. IV) and only agrees with C and B from the beginning of p. 2: *Sā panāyaṃ Jātakassa Atthavaṇṇanā*. If we suppose that they are part of the J. A. then the author of it has been called upon by three persons viz. *Atthadassin*, *Buddhamitta* and *Buddhadeva* to write it.

II. But who is the Author? To be sure, we are told by the writer of the *Gantha-Vaṃsa* (see *Journal of the P. T. Soc.* 1886 p. 59) that *Buddhaghosa* is the author, but on this you can scarcely rely. It is certain that *Buddhaghosa* has written *Visuddhimagga*, *Sumaṅgalavilāsinī*, *Papañcasūdanī*, *Sā-*

ratthappakāsinī, Manorathapūraṇī and Samantapāsādikā, for this clearly appears from the Introductory Verses to these commentaries, but that he, besides these voluminous works, should have written six others equally large whose author he is supposed to be, is very incredible, especially if he only stayed three years in Ceylon, and was not barely a translator, but an independent writer.

Further, it is not granted either, that the Buddhāmitta who is spoken of in the Introductory Verses of the Jātaka-Atthavannanā, is the same with the one that is mentioned in the Samantapāsādikā and the Papañcasūdanī, this one being more likely to be identical with the Buddhāmitta that, according to Vasilief's Bouddhisme p. 218 lived „vers la neuf-centième année après la mort de Bouddha“ and consequently was a contemporary of Buddhaghosa. This last mentioned Buddhāmitta, further, may be the same with the one who is mentioned as having, in the time of Kumāragupta. Samvat 126 erected a Statue of Buddha. (Cfr. Westergaard's Indiske Kejserhuse p. 108, and A. Cunningham's Archæol. Survey of India X p. 7).

III. That the original Pāli Aṭṭhakathā (see Index) = Jātaka-Aṭṭhakathā (I $\frac{62}{20}$) which was translated into Singhalese, already has existed as a Book at the time when the Saṅgītikārakas made the above-mentioned transposition (see supra p. III) seems evident.

IV. The now existing Jātakassa Atthavannanā presents itself partly as a recast of the Jātaka-Aṭṭhakathā, an earlier arrangement of the stuff being kept formally but having in reality been altered, while several, formerly independent, Jātakas have been incorporated in others. We find namely that 12 (110. 111. 112. 170. 192. 350. 364. 452. 471. 500. 508. 517.) from their original place have been transferred to 546 Mahā-Ummagga-, 2 (341. 464) to 536 Kuṇāla-, 1 (441) to 546 Vi-dhura-, and 1 (470) to 535 Sudhābhojana-; consequently, when we subtract these 16 from the current statement of 550, we only get 534, but formally there are 547 according to the older redaction. In this both C and B agree. It would be of interest to learn what position the Siamese Jātaka holds in regard to

C and B, if, on the whole, a complete copy nowadays exists in Siam.

V. The Buddhist Canon is mentioned in the *Jātaka* under three names: *Tīṇi Piṭakāni*, *Piṭakattaya* and *Tepiṭaka Buddhavacana* (see for these names the Index).

And if we can depend upon the statement in J. II $\frac{250}{15}$ of the following import:

„Tadā kira pañcasatā brāhmaṇā tiṇṇaṃ vedānaṃ pāragū sāsane pubbjitvā Tīṇi Piṭakāni uggaṇhitvā mānamadamattā hutvā ‘Sammāsambuddho pi Tiṇ’ eva Piṭakāni jānāti, mayam pi tāni jānāma, evaṃ sante kiṃ tassa amhehi nānākaraṇaṃ’ ti Buddhupatthānaṃ na gacchanti i. e.

„At that time five hundred Brāhmaṇas who where perfect in the three Vedas, and had embraced the doctrine (of the Buddha) and acquired the three Piṭakas, were seized with the madness of pride and said: „Sammāsambuddha, to be sure, knows the three Piṭakas, but we too know them, in what then consists the difference between him and us“, so thinking they do not go and serve Buddha,

then the Tipiṭaka must have existed at the time of Gotama Buddha, and G. B. would consequently, like his antagonist Devadatta (II $\frac{484}{18}$), have been Tipiṭaka-dhara, one who knows the three Piṭakas. Compare with this J. I $\frac{119}{17}$, II $\frac{248}{7}$: „āvuso Devadatta, Sammāsambuddho tuyhaṃ ācariyo, tvaṃ S-sambuddhaṃ nissāya Tīṇi Piṭakāni uggaṇhi“; and the beginning of the Commentary to Dhammapada vv. 19—20: Bahum pi ce ti. Imaṃ dhammadesanaṃ Satthā Jetavane viharanto dve sahāyake ārabha kathesi. Sāvattvivāsino hi dve kulaputtā naṃ sahāya (pahāya?) vihāraṃ gantvā Satthu dhammadesanaṃ sutvā kāme pahāya sāsane uraṃ datvā pabbajitā pañcavassāni ācariyaupajjhāyānaṃ santike vasitvā Satthāraṃ upasaṃkamitvā sāsane dhuraṃ pucchitvā vipassanādhuraṃ ca ganthadhuraṃ ca vitthārato sutvā eko tāva „ahaṃ bhante mahallakakāle pabbajito na sakkhissāmi ganthadhuraṃ pūretuṃ vipassanādhuraṃ pana pūressāmīti“ yāva ārahattā vipassanaṃ kathāpetvā ghaṭento vāyamanto saha paṭisambhidāhi arahattaṃ pāpuṇi, itaro „ahaṃ

ganthadhuraṃ pūressāmīti“ anukkamena Tepiṭakaṃ Buddhavacanāṃ uḡgaṇḥitvā gatagatatthāne dhammaṃ kathesi ... „kiṃ pana tumhehi tassa santike gahitaṃ, kiṃ Diḡhanikāyādīsu aññataro nikāyo, Tīsu Piṭakesu ekaṃ piṭakan“ ti vatvā catuppadikam pi gāthaṃ na jānāti etc. Mark further Alwis' quotation from Vibhanga ātuvā in his Introd. to Kachchāyana's Grammar p. V: Sammāsambuddho pi tepiṭakan Buddhavachanan Tantin āropento Māgadhibhāsāyeva āropesi 'Buddha who rendered his (?) tepiṭaka words into Tanti (or tantra or doctrines) did so by means of the Māgadhi language'.

That the Tipiṭaka has existed before Gotama Buddha, even long before at the time of Koṇḍañña-Buddha, would also result from the Nidānakathā I $\frac{30}{10}$, where we are told that the king Vijitāvin mastered the three Piṭakas; likewise from I $\frac{41}{1}$ $\frac{43}{19}$ and IV $\frac{37}{7}$. So it will be understood how we already in the Aṭṭavavathu (II $\frac{147}{2}$) occasionally meet with the formula: appamāṇo Buddho, appamāṇo Dhammo, appamāṇo Saṃgho, this Buddha being of course the Buddha of the time and not Gotama Buddha.

And perhaps in time we may find out that several of the anterior, so-called mythical, Buddhas have been real historical persons; one of them at least has proved to be so, since a stūpa was erected to him, and Asoka worshipped before it and restored it. (See Bühler in the Academy 1895, 27. April p. 360). On the whole, I think we must admit that such a complicated system as that of Gotama Buddha's is scarcely one man's work, but must indeed have had its fore-runners. And that a large old poetic literature in Pāli has existed before Gotama Buddha is proved by the many identical fragments of verses that recur in different Jātakas, in fact in all Pāli books, and seem to have been common property at the time; compare below Dr. Andersen's List of Parallel Verses.

VI. In the Jātaka to write is called likh. Lekha means a streak, a line, writing, and the Indians wrote on a paṇṇa or a paṭṭa. An epistle is called paṇṇa, and a letter akkhara. Examples: imaṃ gāthaṃ paṇṇe likhitvā II $\frac{174}{24}$, IV $\frac{55}{17}$; tena hi likhathā 'ti suvaṇṇapaṭṭe likhāpesi II $\frac{872}{22}$, IV $\frac{7}{20}$ $\frac{488}{16}$; jātihin-

gulakena bhittiyā akkharāni likhitvā V $\frac{116}{9}$ $\frac{487}{24}$, IV $\frac{335}{20}$; paṇṇā-
kāreṇa saddhiṃ paṇṇāni paṇiṃsu V $\frac{458}{14}$; pāsāṇe lekhaṃ kha-
nanto V $\frac{149}{18}$ $\frac{116}{9}$ $\frac{487}{24}$.

Lipi that appears in the Inscriptions of Asoka, is not to be found in the Jātaka and is no doubt a loan from the Persians.

I cannot conclude this Postscriptum without especially thanking the Berlin Academy of Sciences for its repeated liberality in granting a sum towards the printing of this last volume of the Jātaka.

Finally I have to thank Mr. P. C. Madsen, the compositor, for the care and attention with which he for the space of twenty years has worked at this not very easy task.

Kopenhagen 20. February 1897.

V. Fausbøll.

PREFACE.

On beginning this Index to the Jātaka, four years ago, it was first my intention to give an index of both names and matter. But I have altered this plan since the appearance of the English translation published by Prof. Cowell. In this translation we have not only a short account of the contents of the tales, but a complete index has been held in prospect, when the work is finished. I have therefore particularly confined my work to proper names and Gāthās. In reality I think that indexes to proper names and verses in Pāli literature are at present of much greater consequence than a new Pāli Dictionary. Prof. E. Müller's Index of proper names published in J. P. T. S. is, it is true, of great importance, and I have myself derived much benefit from it, but it is clear that after a space of nine years it cannot longer be satisfactory. I therefore hope that the present index will be a considerable step forward. My plan has been to collect all places where the names occur. How far I have been fortunate in this respect, the use of the book will show. The names are arranged alphabetically according to the Pāli Alphabet, and the words of the text itself are everywhere, as far as possible, employed in the explanations; my own additions are marked (—). The index refers to the six volumes marked I—VI, and each place is indicated page and line. Only quotations from Nidānakathā are separately designated by the letter N. In accordance with the now published edition I have tried to introduce a further denotation as to whether the quotations are

from the Jātaka-text itself, from the frame story, or the commentary, whereas the quotations from the commentary are marked with (—) enclosing the number of line, whilst quotations from the principal text are marked with *. I admit that it would have been of interest to have had a special mark for all quotations from the verses, but the fear of making the whole too complicated has prevented me doing so. Beside the proper names are added all names of tales¹⁾ or portions of the work and titles of other Pāli works quoted. Amongst the number of references to passages in the Jātaka itself, many of course are incorrect, in such cases I have exerted myself to point out the one really meant. I will here merely give an example: Vol. IV 360.24 we have the following quotation „Aṭṭhanipāte Sucirajātake“. There is however no tale with this title in the whole Jātaka. The only way of finding out what is referred to is the word „asadisadānaṃ“, which shortly mentions the subject of the introductory tale. Thereby is found in Aṭṭhanipāta Ādittajātake, and attention is directed besides to Jāt. (499), where it is clear the same quotation appears again in the form of „Aṭṭhanipāte Sovirajātake“. Neither is there any Sovirajātake, but when one gets accustomed to the different ways in which the tales have come by their names in the last redaction of the text, it is easy to be seen that the name Sovirajātake must be the right reading, as Ādittajātake begins just with the words „atīte Soviraratthe“. Sucira must therefore be a misscript for Sovira. Vidūra-jāt. (Cod. B) is doubtless Vidhūra-jāt. or another name for Dhūmakārijāt. (413). Here is consequently a confounding of the Atṭa-vatthu and the Paccuppanna-vatthu. On the other hand the Birman variation of Sovira IV 401 is Sivira (cfr. III 470 Sivaratthe B), which also implies that Sucira is a perversion.

The importance of having the words of the Paccuppannavatthu, pointing out the subject of the tale, included in the index, may thus be seen; I have therefore unhesitatingly introduced them in alphabetical order with the proper names, for it is practical to

¹⁾ The numbers of the tales are always marked with (—).

have as much as possible in one list, and several of them are proper names.

The titles of the stories are in most cases formed in either of the following ways: 1) the *Jātaka* is called after the hero, generally *Bodhisatta*, but also sometimes after some other person taking part in the tale, 2) the title can be formed according to the first *Gāthā*, but in certain cases after the prose beginning. The same methods may be seen in the titles of the *Jātakas* that are preserved in the *Bharhut-Inscriptions*. For instance that *Mahāummagga-jātaka* is called *Yavamajhakiyaṃ*, agrees very well with our text, that VI 331,1 is as follows: „*Mithilāyaṃ . . . pācīnayavamajjhake Sirivaḍḍhako nāma seṭṭhi ahoṣi*“. *Ruru-jāt.* is named after *Bo.* in the text, but on the *Stūpa* we find *Miga-jāt.* after the first *Gāthā*. *Jāt.* (62) is, as we know, likewise named on the *Stūpa* after the opening words in the first *Gāthā*: *yaṃ brāhmaṇo* etc. *Nacca-jāt.* is named after an important occurrence in the tale (the peacock's dance), but the *Stūpa* has *Haṃsa-jāt.* after *Bo.* At the beginning of *Bhallāṭiya-jāt.* (504) prose and verse are much the same: *Bhallāṭiyo nāma ahoṣi rājā*; the *Stūpa* here has *Kinnara-jāt.* This seems to infer that we cannot from the titles draw any direct conclusion as to the original form of the tales. I do not think it right to assert, that the *Jātakas* have originally only existed in metre. As these tales have been represented at an early period under the form of reliefs, they must have been widely circulated and well known, and have doubtless also been early narrated in prose. That great parts of the present redaction are selected from longer poems in narrative style, there is little reason to doubt, but at the time they were first related as *Jātakas* (i. e. stories of Buddha's earlier existences), they may very well have been somewhat in their present shape. For closer examination of such problems it is therefore of importance to have a list of all the verses that occur in more than one place. This I have striven to do in Index III, which not only contains an alphabetical list of the beginnings of those *Gāthās* that are to be found repeated in their entire length, but also several recurring parts

of Gāthās, as far as I can make out¹). Prof. Franke's opinion²) of the verses in the Jāt. seems to be confirmed here in several points. A good example of this is given in the verses in Jāt. (262) and (263) which we re-find in succession vol. IV 471 (cfr. V 451). Still I do not think that we can safely admit a poetical „Ur-Jātaka“, even if we allow that the prose in the Atītavatthu on the whole shews evidence of editorship. I shall not however enter closer into the question here; what has been most important to me was that this index should follow as quickly as possible on the completion of the text, and I hope it may deserve some appreciation and a lenient criticism of its deficiencies that it is now, in less than a year's time, presented to the public. One result of the hasty preparation, for which I beg indulgence, is the rather long list of additions and corrections.

In reference to Index I I would further remark that, as it first of all is an index to the present edition, I have, from principle, not voluntarily corrected the text which is given by the editor; the corrections I have ventured to make are therefore few. I here mention a couple of examples of incorrect names. Vol. IV 343 speaks of two Theras Mantidatta and Dhannuggahatissa. These names can be shortened to Datta and Tissa, which may be seen from II 403, where the same tale occurs; but instead of Datta the Singhalese text has Utta. This last mentioned name is undoubtedly false, as B has the form Datta, and the signs for „u“ and „da“, in Singhalese might easily be mistaken. In accordance with this I have also understood „mitto“ and „datto“ IV 478,27 as proper names of undefined persons. I avail myself of the opportunity here offered, of correcting a mistake which unfortunately has crept into Chalmer's translation of Vol. I p. 230. The Pāli Text (Jāt. I 391,21) has the following: »Sāriputtatthero Nālagāmake jāto varake pari-

¹ I have prepared a complete index of all the verses, but have refrained from printing the whole of it, as it would be too voluminous; still I hope to be able, on another occasion, to prepare an index of the parallel verses in the Jātaka & the rest of Pāli literature.

² Anzeige von Gurupjākaumudī, Bezz. Beitr. 1897 p. 291 ff.

nibbāyi“, which is rendered: „The Elder S., who was born in Nāla village, died at Varaka“. Here, a town of the name of Varaka figures, but it is a delusion. The mistake is brought about through an insignificant misprint: it ought to be „jāto-varake“, as in V 125,21 where the same passage occurs. The word is formed of jāta + ovaraka (birth-room, cfr. jāta-bhūmi), and the passage is to be translated thus: „S. died in Nālagāmaka in the same room, he was born in“.

Of deviating readings I have taken several, as far as they appeared to me to be of importance, particularly the more uncommon names. On the other hand I have left out the number of epithets Bodhisatta, Mahāsatta, Tathāgatha etc., as they seem to me unnecessary; still I have in the article Bodhisatta given an alphabetical list of all his names and existences. I have adopted a simpler method with the names Bārāṇasī and Brahmadatta, merely mentioning vol. & page. In solitary cases (f. ex. Vedā) I have only selected a few places and notified this by adding „etc.“.

The editor has in many instances in the text and notes added parallels from other works (especially Dhammapada). These quotations are, although not exhaustive, still of great importance, and I have considered it useful to give a list of them in Index IV.

In conclusion I wish to thank Prof. Fausbøll, my teacher and guide of many years standing, in grateful acknowledgement of the aid he has rendered me throughout the whole of my work. Our deceased countryman V. Trenckner also deserves to be mentioned here: his copy of the printed text and his transcript have, in not a few places, been of much use to me.

I must address a special acknowledgement to the Directors of the Carlsberg Fund, who munificently, have granted me pecuniary support, which has enabled me to devote so much of my beforehand fully occupied time to this work.

Kopenhagen, May 1897.

D. Andersen.

I

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Kassapa, brāhmaṇo tāpaso, pitā Bodhisattassa III 38,4* (12).

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Kassapa, thero (= Mahākassapo) II 17,21. 381,24. — III 71,4. 72,29. 73,1. 90,11. 469,21. 514,16. 543,6. — IV 69,24. 314,19. 332,23. 491,3. — V 67,25. 151,28. 177,6. 192,6. 412,10. 511,21. — VI 95,9. 157,22. — Mahākassapa II 93,22. 282,21. — IV 180,17. 390,6.

Kassapa = Uruvelakassapa N 83,12. — VI 220,6. 10.

Kassapa = Kumārakassapa I 148,25.

Kassapa = Nārada-tāpasa VI 58,9*. (15).

Kassapa, see: Nārada Kassapa.

Kassapa, see: Purāṇa-Kassapa.

Kassapa, Kassapagotta, = Guṇo ājīviko VI 222,24. 223 (10). 224,19. 225,19. 227,5. 25. 228,21. 229 (7). 22*. 233,6. 235,25 (26).

Kassapamandīya-jātaka (312) III 36—39.

Kāka-jātaka a) (140) I 484—486. — b) (146) I 497—499.

— c) (395) III 314—316 (= Jāt. (42) I 242—244). — Kākajāt.-Navanipāte I 241,28. — II 318,24 (= Kākātaj. (395) Chanipāte & Cakkavākajāt. (434) Navanipāte).

Kākātī, devī, aggamahesī Bārāṇasirāṇṇo (Bodhisattassa), Naṭakuverena pāpaṃ akāsi III 90,25*. 91*,3. 15. (19). — bhariyā Venateyyassa (cfr. Sussonḍijāt. Nr. 360) V 424,26.

Kākātī-jātaka (327) III 90—92. — V 428 (30). cfr. Jāt. 360.

Kākaneru (pabbato) VI 204,14*. 212,20*.

Kākola-nirayā VI 247,1*.

kākolūka-kalaho II 351,17.

Kāṇamātā, upāsikā Sāvatthiyam I 477,7. 12. 24. 26. 31. 478,2. 480,9. — Kāṇā, tassā dhītā I 477,9. 11. 18. 21. 22. — Kāṇamātā-sikkhāpadam I 477,6.

Kāṇāritṭha (= Aritṭha) VI 168,16*. 190,18*. 197,12*. 200*,15. 21. 201,6*. 219,26.

Kātiyāna, see: Kaccāna.

Kātiyānī (= Kaccānī) III 427,8*. 25.

Kāpilānī, therī 289,15.

Kāma-jātaka (467) IV 167—175 — II 212,14.

Kāmanīta-jātaka (228) II 212 216.

kāmanīta-brāhmaṇo II 212,12.

Kāmaṇilāpa-jātaka (297) II 443—444.

Kāmasutta IV 168,13.

Kāyavicchinda-jātaka (v. l. Kayanibbinda) (293) II 436—438.

Kāraṇḍiya (Kāraṇḍika), māṇavo (= Bodhisatto) III 171,20*. 172*,9. 26. 173,21*. 174,2. — Kāraṇḍiko 173,17*.

Kāraṇḍiya-jātaka (356) III 170—174.

Kāradīpa (= Ahidīpa), Nāgadīpa-samīpe IV 238,9—10*.

Kārāyana = Dīgha-Kārāyana IV 151,28—30.

Kāḷa, therō Kosalajanapade I 165,1. 2. 4. 166,2.

Kāḷa, nāgarājā N 70,18. 21. 72,13. — Mahā-Kāḷa N 72,10.

Kāḷa (nirayapālo) VI 248,3* (6). — Kāḷa-niraya VI 248 (7).

Kāla-pabbata (Himavante) VI 255,24. 264 (27). 265,15*. 303 (7. 9) (cfr. Kālāgiri).

Kāla, migo, putto Bodhisattassa (= Devadatto) I 143,13*. 144*,1. 14. 21. 145 (3). 11.

Kāla (Kāla), senāpati, see: Kālahatthi.

Kālaka, senāpati Yasapāṇi-rañño Bārāṇasiyaṃ (= Devadatto) II 186,20*. 187,18*. 188,13*. 189*,2. 16. 23. 196,3*. 9.

Kālakañjakā asurā: I 389,19 (Kālakañjaka-asura-yoni). — Kalakañjakā, pl. N 44,33.

Kālakaṇṇī (Kālakaṇṇī), mitto Anāthapiṇḍikassa I 364,5. 9. 12. 365,2. — mitto Bodhisattassa I 365,6—16*. 27. — Dhītā Virūpakka-mahārājassa Cātummahārājika-devaloke III 257,20*. 258*,5. 21. 259*,10. 12. 261,8*. — Kālī III 259*,12. 20. 261,2*. Kālakaṇṇī = alakkhī IV 378,12*.

Kālakaṇṇī-jātaka (83) I 364—365. — Kālakaṇṇī-vatthu I 441,10.

Kālacampā-nagara (Kāla-), Aṅgaratṭhe VI 31*,23. 30. 42,19*. 256,8*. 274 (5). 317 (1) (cfr. Campā).

Kāladevala, tāpasso, kulūpako Suddhodana-mahārājassa N 54,15. 67,23. 88,22. — VI 479,23.

Kāladevala, isi Avantiratṭhe Dakkhināpathe, jeṭṭhantevāsiko Sārabhaṅgassa (Bodhisattassa) III 463*,16. 21. 464*,2. 8. 466,11*. 469,20. — V 133*,11. 24. = Asita Devala III 466,27 — Devala III 466,25. 467 (1). — V 151,29.

Kālabāhu, makkato (= Devadatto) III 98*,3. 9. 99*,15. 20. 100,2. Kālabāhu-jātaka (329) III 97—100.

Kālamattiya-aṭavī IV 82,15*. — Kālamattika- IV 88,15*.

Kālavalli-maṇḍapa, Tambapaṇṇidīpe IV 490,23.

kāla-vilokanaṃ Buddhassa N 48,24.

Kāla-vela, vihāro (?) Sīhaladīpe VI 30,6.

Kālasilā, Isigili-passe V 125,23. 126,7.

Kālasutta, nirayo V 266,13*. 267,23*. 268,6*. 270 (28). 272 (3).

Kālasena, rājā Ayojjha-nagarē IV 82,22*.

Kālahatthi (Kālahatthi), senāpati manussamaṃsakhādaka-raṇṇo Bārāṇasiyaṃ V 460,1*. 461*,4. 21. 462 (3). 11*. 464,4*. 465,1*. 466,4*. 468*,9. 14. 469 (11). 18*. 470,27*. 508*,23. 81. 509*,3. 12. 510 (3). 511,20. — Kāla (Kāḷa) V 461,25. 462,1 (3). 465,6*. 468,20*.

Kālāgiri (Himavante) VI 302,28. 304,20* (29). 309,27*. 326,23* (cfr. Kāḷa-pabbata).

Kālāgiri-khaṇḍa, (Vidhurapaṇḍita-jātaka) VI 314,23.

Kālāma, see: Ālāra Kālāma N 66,34.

Kālikarakkhiya, isi VI 99,28*.

Kālikā, see: Kālī.

Kālīṅga-raṭṭha (Kālīṅga) II 367,16*. — 381,15*. — III 3,3* (26). 376,12*. 540,12*. 542 (6). — IV 230,6*. — V 144 (24). — VI 487,5*. 490 (17). 521*,8. 14. 522 (18). — Kālīṅga 574,3*. 581 (31). — Kālīṅgā III 6,25*. 381,16* (24). 541,18*. 542,5. — VI 521,21. 522 (18) (Kālīṅgā).

Kālīṅga-rāja, Dantapura-nagare Kālīṅgaratṭhe II 367,17*. 369,17* (22). 370,2. 6. 381,12*. — III 3*,3. 5. 20 (27). 4*,9. 17. 20. 5*,2. 3. 7. 12. 24. 6*,4. 9. 12. 15. 17. 18. 21. 22. 23. 8 (3). 6—7*. 13. — IV 230,6*. — V 135,20*. 137,4*. 149,31*. — Kālīṅga, rājā Kālīṅgaratṭhe putto Cullakālīṅgassa IV 231,23*. 232,23. 233,9*. 12. 24. 234,29. 235,8. 14*. 236,6. 17. — Kālīṅgakumāra = Cullakālīṅga IV 230,28*. 231*,7. 19.

Kālīṅgabodhi-jātaka (479) IV 228—236. — II 321,10.

Kālīṅgabhāradvāja, purohito Kālīṅga-raṇṇo (= Bodhisatto) IV 232,10*. 233,12. 234 (17). 25* (28). 235,14*. 236,18. — Kālīṅga-brāhmaṇo IV 235,19.

Kālī = Kālakaṇṇī.

Kālī, gaṇikā Bārāṇasiyaṃ IV 248*,20. 21. 249*,3. 17. — Kālīkā 249,25*.

Kāḷudāyin, amacco Suddhodanassa N 54,6. 86,13. 15. 88,4. — IV 314,24.

Kāvinda, dhammānūsāsako Vedeha-rañño VI 330,5*. 343 (15).
354,2*. 368,20*. 369,11*. 380,17*. 383,12*. 387,21. 24.
388,1*. 441,19*. 478,17*.

Kāvīrapaṭṭana, Daṃḍaraṭṭhe IV 238,6*.

Kāsayo (Kāsiyā, cfr. Kāsiyo) = Kāsiratṭha-vāsino II 402,9*.

Kāsāva-jātaka (221) II 196—199.

Kāsāva-vagga II 196—221.

Kāsi, nagaram Phussa-Buddhassa N 41,3.

Kāsi, Kāsi-ratṭha IV 113,3*. — V 51,15*.

Kāsi-kuttama VI 49,7*. 50,28*.

Kāsi-gāma(ka) (Kāsika-, Kāsaka-) II 57,15*. 68,8*. 70,8*.
173,26*. 203,24*. 387,26*. 394,8*. — III 45,10*. 59,2.
248,26*. 310,21*. 510,21. — IV 44,30*. 114,24*. 115,1. 8.
224,18*. — V 68,4*. — Kāsigāma, nahānamūlam dhītu Bimbi-
sārarañño II 237,18. 404,20. nahānacunnamūlam II 403,15. 19.
nahāniyamūlam IV 342,17.

Kāsi-gāmaka (Kāsigāmakavāsika), adj., K. māṇavako II
221,18*.

Kāsi-nigama (Kāsi-gāma) III 36,29*. 308,10*. 388,28*.
467,6. — IV 22,14*.

Kāsi-pura, — Bārāṇasī V 54,23. 56,1. — VI 165 (30).

Kāsi-ratṭha (Kāsika-) I 98,8*. 107,20*. 120,11*. 124,10*.
127,16*. 169,11*. 238,27*. 245,4*. 247,10*. 262,19*. 303,28*.
357,14*. 361,19*. 478,6*. 495,25*. — II 15,21*. 70,10*. 72,9*.
85,18*. 101,21*. 103,3*. 131,13*. 134,23*. 145,8*. 149,4*.
155,18*. 165,5*. 167,23*. 246,25*. 257,25. 269,6*. 314,24*.
359,7*. 402 (23). 411,10*. — III 42 (9). 93,22*. 142,30*.
213,20*. 267,21*. 281,18*. 292,18*. 304,8. 10. 21. 391,16.
406,24. 527,15*. — IV 28,16*. 50,20*. 100 (3). 113 (9).
114,1*. 115,28*. 137 (7). 220,12*. 370,7*. 377,22*. 476,11*.
488,30*. — V 12,1*. 41,6. 8. 152,9*. 193,18*. 227,25*. —
VI 3,18*. 118 (28). 138 (5). 177,22*. 462 (21). — **Kāsi** IV

113,3*. — Kāsi-rajja III 153,8*. — VI 198 (26). — Kāsi-Kosala III 32,2*.

Kāsi-rāja N 46,19. — III 39,13*. 43,2. 4. 12. — IV 94,18*. 96,27*. 99 (23). 104,18*. 462,3. 464,29. 30. 465,2. 22. 469,2*. 492,26*. — V 90,5*. 135,22*. 252,12*. 260,8*. 371,15. 377, (13). 14*. 19. 379,30*. 380,24. 381,8. 425 (27). 427 (17). 457,8*. — VI 1,10*. 2,10*. 3,18*. 7,10*. 11,2*. 12,15*. 13,18*. 21,18*. 29,14*. 82*,3. 5. 87,10*. 88,25*. 89,28. 196*,19. 31. 198 (25). — Kāsisā rājā V 51,15*. — Kāsi-pati IV 99,9*. 100 (3). — V 113,6*. 114 (30). 131,6*. 373,16*. 375,23*. 376,3*. — Kāsi-vaddhano (-vaddhano) IV 462,3. 464,24. — VI 82,3*. 88,25*. — Kāsīnam ratṭha-vaddhano (-vaddhano) IV 94,14*. 225,23*. 227,21. — V 68,28. 264,23. 265,27. — Kāsīnam rājā VI 77,28*. 85,19*. — Kāsīrājadhītā VI 198 (26). Kāsiputto (Kāsīrājadhītāya putto = Bhūridatto) VI 175,7* (10). Kāsika, adj. Kāsika-vattham I 355,20. — Kāsikam (= Kāsika-vattham) VI 151,10* (20). 450,25*. — Kāsikāni vatthāni IV 352,15*. — Kāsika-sucivattha- (= Kāsīyāni sucīni vatthāni) VI 144*,23—27. 145 (9). 154*,1—5. — Kāsika-vilepanam I 355,30.

Kāsiyani (vatthāni) VI 500,11*. 506,20. 510,6.

Kāsiyo = Kāsīratṭhavāsino V 377,6 (11). — VI 165,21* (31) (Kāsīnam). — VI 462,17* (21). 464,25* (Kāsīsu).

Kimśukopama-jātaka (248) II 265—266.

Kimśukopama-suttanta II 265,3.

Kiki, rājā Kassapadasabalassa kāle VI 481*,4. 10.

Kimchanda-jātaka (511) V 1—11.

Kitavāsa, rājā Bārāṇasiyam II 194,22* (24). 195 (17).

Kinnarā devī, bhariyā Kaṇḍari-rañño Bārāṇasiyam V 437,29. 33. 438,20. 33. 439,7. 440,7. 12 (16. 17).

Kimpakka-jātaka (85) I 367—369.

Kimbila, thero I 140,6.

Kimbilā, nagaram (Kassapabuddhakāle) VI 121,18 (24).

kilesaniggaho I 501,3. — III 18,3. 208,6. 375,17. 397,6.
— IV 113,20.

Kilesamāra (cfr. Namuci) V 455 (11). — VI 46 (12).

Kisavaccha, isi, jetṭhantevāsiko Sārabhaṅgassa (Bodhisattassa), uyyāne Daṇḍakiraṇṇo Kumbhavatīnagaraṃ nissāya
III 463,18*. 469,22. — V 133*,11. 27. 134*,5. 9. 135*,6. 25.
136*,13. 14. 143,19*. 151,30. — VI 99,29*. Vaccha Kisa:
V 150,24. 267,7*.

Kisāgotamī, therī N 60,27. 61,10. — III 543,5.

Kiṭṭāgiri II 387,12.

Kīlanakhaṇḍa, Bhūridattajātaka VI 186,17.

Kukku-jātaka (396) III 317—321.

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Kukkuṭa-jātaka a) (383) III 265—67. — b) (448) IV 55—
59 (var. lect. Kukkuha-jātaka).

Kukkura-jātaka (22) I 175—178 (cfr. Kakkara-jāt.)

Kukkula-niraya V 114 (9). 143,21*. 144 (13).

Kukkuha-jātaka, see: Kukkuṭa-jātaka (448).

Kuṭikāra-sikkhāpadaṃ II 282,16. — III 78,23. 351,23

Kuṭidūsaka-jātaka (321) III 71—74.

Kuṭidūsaka-vagga III 71—102.

kuṭumbiko (kuṭumbiyo) II 236,3. 337,11. — III 56,9. 66,20.
106,21. — IV 369,2.

Kuṭumbiyaputtatissa-thera I 316,4. 28. 317,9. 13. 20.

Kuṇāla, sakunārājā (= Bodhisatto) V 416,29*. 417*,2. 4. 6. 8.
10. 12. 15. 19. 21. 22. 27. 419 (5). 421*,13. 14. 17. 19—22. 24. 25.
422*,6. 7. 9. 11. 16. 423 (4. 5. 7. 12). 24*. 33*. 424,8*. 15. 427
(15). 428 (31). 430 (7). 440,10. 443,32. 444,23. 447,29*. 33.
451 (7). 456,10.

Kuṇāla-kathā V 415,12.

Kuṇāla-jātaka (536) V 412—456. — I 208,11. 327,30 (cfr.
V 412—16). — III 91,4* (cfr. Jāt. 360). 132,20 (cfr. V 437—
440). — IV 144,3 (cfr. V 444—45). 207,23 (cfr. V 412—16).

Kuṇāla-daha, Himavantapadesa V 412,14. 415,25. 419 (22. 24).

Kuṇāla-dhammadesanā V 415,11.

Kuṇḍakakucchisindhava-jātaka (254) II 286—291.

Kuṇḍakakumāra, brāhmaṇo (= Bodhisatto) III 39,15*.

Kuṇḍakapūva-jātaka (109) I 422—424.

Kuṇḍadhāna-vana, Kuṇḍiyanagaram nissāya I 407,20.

Kuṇḍalinī, sālikā-sakuṇa-dhītā V 111,1*. 116*,1. 3. 5 (8. 9).

120*,1. 3. 5. 15 (18). 125,16. — Kuṇḍalini-paṇḥo V 120,7*.

Kuṇḍalī(?) VI 478,19*.

Kuṇḍiya-nagara I 407,19.

Kuddāla-jātaka (70) I 311—315.

Kuddāla(ka)-paṇḍita, paṇṇika-putto (= Bodhisatto) N 46,5.

— I 312,23*. 314*,22. 27. 30. 315,9*. 14*. 25. — Kuddāla-samāgama IV 490,24. — VI 30,7.

Kuntani-jātaka (343) III 134—136.

kuntanisakuṇikā, Kosalarañño gehe III 134,14.

Kundālī, gadrahhī II 338,24*. 340,17.

Kumārakassapa, therō I 148,26. 30. 32. 149,6. 153,14. 19.

— Kassapa 148,25. — -assa mātā I 145,16.

Kumārāpabba, Vessantara-jātake VI 555,32.

kumārikā aññatarā Jetavane II 224,20. 229,7.

Kumbha-jātaka (512) V 11—20.

Kumbha-vagga II 431 451.

Kumbhakāra-jātaka (408) III 375—383.

Kumbhavatī, nagaram Daṇḍakirañño vijite III 463,18*. — V 29 (19). 134,1*.

Kumbhīra, yakkho VI 272 (27).

Kumbhīla-jātaka (224) II 206. — II 206 (14) = Vānarinda-jātaka (57).

Kummāsapiṇḍa-jātaka (415) III 405—414. — III 451,25* (cfr. III 410). — V 88,7.

Kuraṅgavī, dhītā Bārāṇasirañño V 424,28. 429 (19). 430 (2. 5. 7).

Kurayo, see: Kuruyo.

Kuraraghariya-Sonatt̐thera VI 15 (12).

Kurukhetta-vāsī rājā (Janasandho) VI 291,11.

Kuruṅgamiga-jātaka a) (21) I 173—174. — b) (206) II 152—155.

Kuruṅgamiga-vagga I 173—198.

Kurudhamma (pañcasīlāni) II 367*,2. 10. 371*,18. 23. 372*,1. 3. 4. 5. 18. 22. 373*,5. 6. 18. 374*,1. 5. 12. 17. 21. 375*,10. 12. 376*,4. 6. 26. 377*,1. 21. 23. 378,11*. 379*,4. 22. 24. 380,2*. 381,14*.

Kurudhamma-jātaka (276) II 365—381.

Kuruyo (var. lect. Kurayo) = Kururatt̐ham II 214,9* (16. 18). — VI 278,16*. 279 (3). 322,27*. 323,11. 325,16*. — Kurūnam amacco VI 284,16*. — Kurunam (Kurūnam) kattu-set̐tho (Dhanañjayo) VI 306,22* (32). 309,8. 313,22*. 319,21*. 323,7. 23*. 29*. 325,2. — Kurūnam ratt̐ham VI 284 (20). — Kurunam (Kurūnam) rājā (Dhanañjayo) IV 450,4*. — VI 260*,16. 22. 282,16*. — Kurūnam sabbā VI 272,33*. 273 (8). **Kururatt̐tha** II 214 (18). 366,23*. — III 400,18*. — IV 361,4*. 444,10*. — V 57,7* (24). 457,3*. 474,7*. 484,15*. — VI 255,17*. 273 (23). 322 (30). 329,11*.

Kururāja II 381,26 (= Bodhisatto). — VI 260 (25). 282,16*. **kula-vilokanam** Buddhassa N 49,21.

kuladhītā ekā, Sāvatthiyam III 182,8.

Kulavaddhana, set̐thi V 185*,1. 9. 12. 192,6.

Kulāvaka-jātaka (31) I 198—206. — VI 126 (15).

Kulāvaka-vagga I 198—234.

Kuvera VI 201,25*. 307,6*. 325,29*. — Vessavana Kuvera 269,2*. — VI 269,2*. 270 (8). 271,9.

Kusa-kumāra, putto Okkākassa rañño (= Bodhisatto) V 282,1*. 284,24* = Kusarājā V 285*,27—28. 287,11*. 288*,3. 6. 290,23*. 291*,20. 22. 294*,24. 27. 30. 295,1*. 296 (17). 21*. 300 (6). 11*. 21*. 307,11*. 308,1—2*. 12 (13). 310,7* (25).

- 312,13. 455 (4). — VI 340 (8). 383,22*. 388 (9). — Kusa V 293,24*. 296*,4. 25. 298,13*. 304,18*. 305*,15. 17. 21. 25. 310,7*. 11. 13. 15. 17. — Kusanarinda V 298 (15). 299 (26). 305 (2). 12*. 311 (13). 18. 20. 23.
- Kusa-jātaka (531) V 278—312. — IV 27,26. 104,11. 304,28. — VI 1,13*.
- Kusa-rāja, see: Kusakumāra.
- Kusarāja-kula V 305 (9).
- Kusanāḷi-jātaka (121) I 441—443. — IV 77 (17).
- Kusanāḷi-vagga I 441—465.
- Kusamāli, samuddo IV 140,23*. — Nilavaṇṇa-kusamāla IV 140,16*.
- Kusāvati, nagaram Mallaratthe (= Kusinārā), rājadhānī Mahāsudassanassa I 392,6*. — rājadhānī Okkākassa V 278,22*. 285*,5. 14. 293,24*. 294 (2). 8*. 296 (11). 297*,16. 21. 311,23. 24. — Kusāvatirājakula V 305 (6).
- Kusinārā, nagaram I 391,23. — IV 148,11. 151,20.
- Kuhaka-jātaka (89) I 375—377.
- kuhaka-bhikkhu I 375,18. 460,3. 461,25. 480,13. — II 68,3. 72,7. 233,24. 268,23. — III 84,9. 115,11. 232,20. 267,15. — IV 297,22.
- Kūṭadanta, brāhmaṇo VI 329,23.
- kūṭavāṇijo, Sāvatthiyam I 404,3. — II 181,3. 423,16.
- Kūṭavāṇija-jātaka a) (98) I 404—405. — b) (218) II 181—184.
- Kūṭāgārasālā, Vesālīm upanissāya II 5,11. 262,8.
- Keka-rājadhānī, Mahimsakarātthe V 145 (9) (cfr. Kekaya-).
- Keka-rāja VI 280 (29).
- Kekaka, nagaram II 213,3* (= Kekaya-rājadhānī).
- Kekakā (pl.) — Kekaya-ratṭham II 214,9* (16. 19). — VI 280,24* (29). 281 (3). — Kekakādhipo (Ajjuno) V 267,5* — Kekarātṭhādhipati 273 (2—3).
- Kekaya-ratṭha II 214 (19).
- Kekaya-rājadhānī, Kekayarātthe II 214 (20) cfr. Keka-.

Ketakavana, Naḷakapānagāmaṃ upanissāya Kosalesu I 170,4.

Ketumatī, nadī (Himavante) VI 518,12. 519,21*.

Ketumatī-pura VI 594,11.

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436,30. 472,29. — II 62,26. 73,22. 79,5. 86,22. 130,21.

132,12. 148,18. 186,12. — III 293,4. 351,18. 375,13. —

IV 55,22. 89,16. 104,7. 130,19. 136,19. 143,5. 157,27. 180,6.

218,28. 282,13. 412,24. 437,1. 491,5. 499,24. — V 227,18.

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129,16. 593,29.

Buddha-puttā I 105 (27). — V 224,9.

Buddha-balaṃ I 330,7. 469,22. — II 46,7. — IV 212,14. —

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Buddha-mātā, Māyā devī VI 481,3*.

Buddha-ratanaṃ IV 369,5.

Buddha-līlā I 119,23. 149,9. 152,10*. 155,25*. 314 (9). 330,2.

491,1. 13. — II 81,21*. — III 289,2*. 290,10*. 301,23*.

342,8*. 343,26*. 348,10. 394,28*. 396,29*. — IV 13,13*.
 75,19*. — V 64,26*. 65,14*. 64,14*. 115,24*. 124,29*.
 333,17. 335,10. 423,34*. 456,3*. 29. 501,23*. — VI 256,2*.
 292,7*. 298,21*. 309,29*. 311,18*

Buddha-vacanāṃ, see: *Tepiṭaka*.

Buddha-vāraṇo V 336,16

Buddha-vilāso III 292,10*.

Buddha-visayo IV 212,12. 266,24. 267,5. — V 58,9.

Buddha-veneyyo I 504,19.

Buddha-sarīraṃ I 106,25.

Buddha-sāvako II 23,7. 45,21. 141 (1). 191 (14). — III
 354 (19). — V 125,25. 126,2. — VI 225,11*.

Buddha-paccekabuddha-ariyasāvakā V 368 (24).

Buddha-paccekabuddha-sāvakā II 82,14. — III 241 (21).
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Buddha-paccekabuddha-sāvaka-bodhisattānaṃ paveni III
 367 (22).

Buddha-sāsanāṃ N 85,4. — I 126,29. 349,1. 367,25. 497,6.
 — II 142,4. 366,13. — IV 96,10. 185 (6). 220,3. 297,25.

Buddha-sirī III 384,7. — V 414,3.

Buddha-seyyā I 119,20.

Buddha-halāhalaṃ N 47,21. 23. 48,8. 12.

Buddhadeva, bhikkhu N 1,18.

Buddhamitta, (thero) N 1,16.

Buddhavaṃsa N 1,13. 2,29. 3,11. 28,13. 90,5.

Buddhavagga, *Dhammapade* N 79,31.

Buddhija, *upaṭṭhāko Kakusandha-Buddhassa* N 42,26.

Bodhi-pūjā IV 236,16. (cfr. *Mahābodhi-pūjā*.)

Bodhi-maṇḍa IV 228,28. 233*,5. 10. 235 (2). 12*. 236,6 (11).
 (cfr. *Mahā-bodhimaṇḍa*.)

Bodhikumāra, *udiccabrāhmaṇaputto Kāsiraṭṭhe*, *paribbājako*
 (= *Bodhisatto*) V 227,26*. — IV 22,18*. — *Bodhiparibbā-*

jako V 229*, 23. 26. 230, 22*. 231.8*. — N 46, 5. — Mahā-bodhi-paribbājako V 235*, 7. 15. 246, 12. (cfr. Cūḷabodhi-tāpasa).
Bodhikumāra, putto Udenassa rañño III 157. 23. 24. 158, 4. 161, 27.

Bodhisatta [in the times of the former Buddhas] =

- Ajito brāhmaṇo, Sobhita-Buddhassa kāle N 35, 16.
- Atidevo brāhmaṇo, Revata-Buddhassa kāle N 35, 3.
- Atulo nāgarājā, Sumana-Buddhassa kāle N 34, 17. — Vipassi-Buddhassa kāle N 41, 12.
- Arindamo rājā, Sikhi-Buddhassa kāle N 41, 25.
- isi, Nārada-Buddhassa kāle N 37, 2.
- Uttaro māṇavo, Sumedha-Buddhassa kāle N 37, 31.
- Kassapo maṇavo, Piyadassi-Buddhassa kāle N 38, 30.
- Khemo rājā, Kakusandha-Buddhassa kāle N 42, 21.
- cakkavatti-rājā, Sujāta-Buddhassa kāle N 38, 12.
- Jaṭilo Mahārattṭhiyo, Padumuttara-Buddhassa kāle N 37, 16.
- Jotipālo māṇavo, Kassapa-Buddhassa kāle N 43, 16.
- Pabbato rājā, Koṇāgamāna-Buddhassa kāle N 43, 3.
- Maṅgalo tāpaso, Siddhattha-Buddhassa kāle N 40, 5.
- yakkhasenāpati, Anomadassi-Buddhassa kāle N 35, 30.
- Vijitāñṇi khattiyo, Phussa-Buddhassa kāle N 40, 31. — cakkavatti, Koṇḍañña-Buddhassa kāle N 30, 6.
- Sakko devarājā, Dhammadassi-Buddhassa kāle N 30, 23.
- sīho, Paduma-Buddhassa kāle N 36, 15.
- Sujāto khattiyo, Tissa-Buddhassa kāle N 40, 18.
- Sudassano rājā, Vessabhu-Buddhassa kāle N 42, 7.
- Sumedha-tāpaso, Dīpaṃkara-Buddhassa kāle N 15, 16.
- Suruci brāhmaṇo, Maṅgala-Buddhassa kāle N 32, 2.
- Susīmo mahiddhikatāpaso Atthadassi-Buddhassa kāle N 39, 11.

Bodhisatta, [in the Jātakas] =

- Akitti brāhmaṇo (480).
- akkhadhutto (91).

agghakāraṅko (agghapāṇiko) Bārāṇasirañño (5).

Ajjuna-kumāro Paṇḍurājaputto (536) V 426,10—427,15
(= Kuṇālo sakunārājā).

aṭaviārakkhika-jetṭhako (265).

Aṭṭhiseno, brāhmaṇo Bārāṇasiyaṃ (403).

Anitthigandha-kumāro, putto Brahmadattassa Bārāṇasi-
rañño (263). (507).

Aparaṇṇo, gijjho (381).

amacco Bārāṇasi-rañño (26). (27). (92). (107). (108). (226).
amacca-ratanaṃ (331). (345). (409). atthadhammānusaṅsako
(25). (158). (183). (184). (186). (195). (215). (223). (247).
(306). (336). (337). (396). (473). ovādadāyako (462, cfr. 8).
vinicchayaṃmacco (218). (332). (333). sabbakiccakāraṅko
(320). sabbatthaka-amacco (176). — Senako, brāhmaṇa-kumāro
(401). (402). — Vidhūro, amacco Koravya-rañño (495).
Vidhurapaṇḍito, amacco Dhanañjayakorabbassa (545).

Ayoghara-kumāro, putto Brahmadattassa Bārāṇasi-rañño
(510).

Ayyakākāḷako, go (29).

Arako, satthā, isi (169).

Arindamo, Bārāṇasi-rājā, putto Magadharañño (529).

Alīnacitta-kumāro, putto Bārāṇasi-rañño (rājā Bārāṇasi-
yaṃ) (156).

Alīnasattu-kumāro, putto Jayaddisa-rañño Uttarapañ-
cālanagare (513).

Asadisa-kumāro, putto Bārāṇasi-rañño (181).

assavāṇijo (254).

asso, ājaññasindhavo (24). bhojājāṇīyasindhavo (23). —
Vātaggasindhavo (266).

ācariyo, disāpāmokkho Bārāṇasiyaṃ (41). (64). (65). (119).
(123). (130). (150). (185). (200). (245). (287). (377). —
Takkasilāyaṃ (61). (71). (97). (252). (338). (353). (373).
— Rakkhito, brāhmaṇo, tāpaso (453).

ājīviko (94).

Ādāsamukha-kumāro, rājā Bārāṇasiyaṃ (257).

isi (66). gaṇasatthā (10). (43). (81). (117). (124). (161). (175). (180). (197). (203). (213). (271). tāpaso (76). (77). (87). (165). (166). (167). (173). (234). (244). (246). (253). (273). (281). (293). (301). (314). (319). (334). (348). (376). (380). (392). (414). (418). (426). ovādadāyako tāpaso (149). (312). kulūpaka-tāpaso (284). pañhavisajjanaka-tāpaso (17). brāhmaṇo, purohito Bārāṇasi-rañño (362). udiccabrāhmaṇo, pitā Isisiṅgassa (526). udiccabrāhmaṇo = Bārāṇasi-rājā (73). udiccabrāhmaṇo = Mahābrahmā (99). — Arako, satthā (169). — Kaṇhapāṇḍito, brāhmaṇakumāro (440). — Kappo, brāhmaṇakumāro (346). (405). — Kassapo, pitā Isisiṅgassa (523). Komāyaputto, brāhmaṇo (299). Takka-pāṇḍito (63). Tiriṭavacchakumāro tāpaso (259). Brahmadatto, Bārāṇasirājā tāpaso (519). Lomasakassapo, purohitaputto (= Kassapo) (433). Vacchanakha-paribbājako (235). Saṃkiccapaṇḍito, purohitaputto (330). Sarabhaṅga-satthā (= Jotipālo, purohitaputto) (423). (522).

udakakāko, Vīrako (204).

Udayabhaddo, Kāsirājā (= Sakko) (458).

Udayo, Bārāṇasirājā (421).

udiccabrāhmaṇo, isi, gaṇasatthā (10). (81). (117). (124). tāpaso (77). (87). (149). pitā Isisiṅgassa (526). Bārāṇasirājā (73). — Mahābrahmā (99). — disāpāmoḁkhācariyo Bārāṇasiyaṃ (119). — nibbuttaggi tāpaso (144). — Culladhanuggahapaṇḍito (80). — Bodhikumāro (Mahābodhi-paribbājako) (528).

Kaṭṭhavaṇṇa-rājā Bārāṇasiyaṃ (7).

Kaṇha-pāṇḍito, brāhmaṇakumāro, isi (440).

Kaṇhadīpāyano, tāpaso (444).

kapi (20). (208). (404). (407). (516). cfr. vānaro.

Kapilo, brāhmaṇo, purohito Cetiyaaraṇṇo (422).

kapoto, see: pārāpato.

Kappo, brāhmaṇa-kumāro (māṇavo, isi) (346). (405).

kappako Illisa-seṭṭhino (78).

kammāraputto (387).

kassako (56). (189).

kassaka-brāhmaṇo (389).

Kassapo, purohitaputto, isi (Lomasakasapo) (433). tā-paso, pitā Nāradassa (477) = (106). pitā Isisiṅgassa, mahāisi (523). = Akitti-brāhmaṇo (480).

kāko (140). — Supatto kākarājā (292).

Kāraṇḍiya-māṇavo (356).

Kāliṅgabhāradvājo, purohito (479).

kinnaro, Cando (485).

kukkuṭo (383). (448).

kukkuro (22).

kuṭumbiko (39). (288). brāhmaṇo (354). kuṭumbika-putto, Sujāto (352). °-dārako (367). (368).

Kuṇālo, sakunārājā (536).

Kuṇḍakumāro, brāhmaṇo, khantivāditāpaso (313).

Kuddāla-ka-paṇḍito, paṇṇikakula-putto (70).

kumbhakāro (178). paribbājako (408).

kuruṅgamigo (21). (206).

Kusa-rājā, Kusakumāro putto Okkākassa (531).

Komāyaputto, brāhmaṇo, isi (299).

Khadiravaniyo, rukkhakoṭṭha-sakuno (210).

gandhabbo, Guttilakumāro (243).

Garuḷo (536) V 428,31 (= Kuṇālo sakunārājā).

gahapati (199). pabbajitapuriso (201). Sakkadattiyarājā (194).

gijjho (164). (399). (427). Aparanno (381).

Guttila-kumāro, gandhabbo (243).

go, Ayyakākālako (29). Nandivasālo (28). Mahālohito (30). (286). Sārambho balivaddo (88).

godho (138). (141). (325).

- Ghata-kumāro, paṇḍito, putto Devagabbhāya (454).
 Ghata-kumāro, Bārāṇasi-rājā (355).
 cakkavāko (434). (451).
 caṇḍālaputto (179). (309). (474). Cittapaṇḍito (498).
 Mātāṅga-paṇḍito (497).
 Cando, kinnaro (485).
 Candakumāro, rājā Bārāṇasiyam (542).
 Campeyyo, nāgarājā (506).
 Citta-paṇḍito, caṇḍālaputto (498).
 Cullaka-seṭṭhi (4).
 Culladhanuggaha-paṇḍito, udiccabrāhmaṇa-putto (80).
 coro (279). (318).
 Chaddanto, nāgarājā (514).
 Chaḷaṅgakumāro (536) V 430 (13) = Kuṇālo sakunārājā.
 Janako, rājā (52) = Mahājanako (539).
 Janasandho, Bārāṇasi-rājā (468)
 Jambuko, suko (521).
 javanahaṃso (476).
 Juṇha-kumāro, Bārāṇasi-rājā (456).
 Jotipāla-kumāro, purohitaputto (= Sarabhaṅgasatthā) (423).
 (522).
 Takka-paṇḍito, isi (63).
 Takkāriya-paṇḍito, māṇavo (481).
 tāpaso (cfr. isi, udiccabrāhmaṇo) (154). (162). (207). (251).
 (285). (323). (328). (435). (490). (496). (511). dibba-
 cakkhukatāpaso (436). — Kaṇhadīpāyano (444). Kassapo
 (477) — (106). Kuṇḍakumāro, khantivādītāpaso (313).
 Mahākāñcano (488). Mahādhana-kumāro, seṭṭhiputto (425).
 Hārīto (431). — dhammānūsāsako amacco Bārāṇasirañño
 (337).
 tittiro (37). (438).
 Tirītavaccha-kumāro, tāpaso, isi (259).
 tulāputto = Kuṇālo, sakunārājā (536) V 424.25. 428 (28).

Temiya-kumāro, putto **Kāsirañño** (= **Mūgapakkhapandito**) (538).

daliddakula-putto (415). (421).

Dīghāvukumāro, putto **Kosalarañño** (371). (428).

Duyyodhano, **Magadharājā** (= **Samkhapālo nāgarājā**) (524).

devatā, **ākāsattha-devatā** (147). **kusanāli-devatā** (121).

pabbatamatthaka-devatā (419). **rukkha-devatā** (18). (19).

(38). (74). (102). (105). (113). (139). (187). (205). (209).

(217). (272). (283). (294). (298). (361). (400). (437). (492).

eraṇḍarukkha-devatā (109) (295). **gaṇḍatindukarukkha-**

devatā (520). **nimbarukkha-devatā** (311). **palāsarukkha-devatā**

(307). **phandanarukkha-devatā** (475). **simbalirukkha-devatā**

(412). **vanasaṇḍa-devatā** (13). (227). **samudda-devatā**

(146). (190). (296).

devaputto (104). (297). (326). (369) (449). **Dhammo** (457).

devarājā (82). (439). **Bhaddasāla-devarājā** (465).

dhañṇavāṇijo (249). (365).

dhataratṭhahaṃso (533). (534).

Dhanañjāyo, **Kururājā** (276).

Dhammo, **devaputto** (457).

Dhammaddhajo, **purohito Bārāṇasi-rañño** (220).

Dhammapālo, putto **Mahāpatāpassa Bārāṇasi-rañño** (358).

Dhammapālo, **brāhmaṇa-putto** (447).

naṭaka-putto (212).

Nandiyo, **migo** (385). — **vānaro** (222).

Nandivisālo, **go** (28).

nāgo, see: **hatthi**.

nāgarājā (cfr. **hatthi**), **Campeyyo** (506). **Mahādaddaro**

(304). **Samkhapālo** (524). **Bhūridatto**, putto **Dhataratṭha-**

nāgarañño (543).

Nārado, **Mahābrahmā** (544).

Nigrodha-kumāro, **setṭhiputto** (445).

Nigrodha-migarājā (12).

Nimi, **rājā Mithilanagare** (541).

niyyāmakko, Suppārako (463).

nilamaṇḍuko (239).

nesādaputto, Suvannasāmo paṇḍito (540).

Pañcālacaṇḍo (= Kuṇālo sakunaṛājā) (536). brāhmaṇa-kumāro V 430 (32); purohito V 440,10.

Pañcāvudha-kumāro, putto Bārāṇasi-rañño (55).

Paṇḍito, vāṇijo (98).

paṇḍita-kumārako, putto sattavassiko Vasiṭṭhakassa (446).

paṇḍita-puriso (46). (49). (89). (242). (268). (280).

paṇṇikakula-putto, Kuddālaka-paṇḍito (70).

Padumakumāro, putto Bārāṇasi-rañño (193). (472).

pārāpato (42). (274). (275). (277). (395). kapoto (375).

pāsāṇakotṭakamaṇikāro (137).

Pupphako, suvo (503).

purohito Bārāṇasirañño (34). (86). (120). (214). (216). (241). (290). (330). (362). (487). Kapila-brāhmaṇo, purohito Cetiyaṛañño (422). Kālīṅgabhāradvājo (479). Dhammadhajo, purohito Bārāṇasirañño (220). Vidhūrapaṇḍito, purohito Koravyaṛañño (413).

purohitaputto (163). (310). Kassapo = Lomasakassapo, isi (433). Jotipālakumāro = Sarabhaṅgasatthā, isi (423). (522). Saṃkiccapaṇḍito, isi (530). Susīmakumāro = Susīmarājā (411). Hatthipālo (509).

Poṭṭhapādo, suko (145).

Bako, Bārāṇasirājā = Kuṇālo sakunaṛājā (536) V 444,1.

balivaddo, see: go.

Bodhikumāro, udiccabrāhmaṇa-putto = Mahābodhi-paribbājako (528). brāhmaṇaputto paribbājako (443).

Brahmadatto, Bārāṇasi-rājā (14). (67). (225). (248). (459). isi (519). = Kuṇālo sakunaṛājā (536) V 444,23.

Brahmadattakumāro, putto Bārāṇasi-rañño, rājā Bārāṇasiyaṃ (50). (151). (415). putto Magadha-rañño, rājā Bārāṇasiyaṃ (378).

brāhmaṇo (cfr. udiccabrāhmaṇo, ācariyo, isi, tāpaso, purohito, māṇavo) (174). (250). kassaka-brāhmaṇo (389). kuṭumbiko (354). — Akitti (480). Atṭhiseno (403). Saṁkho (442). antevāsiko Vedabbhabrāhmaṇassa (48). — brāhmaṇaputto (68). (155). (237). Kaṇhapāṇḍito (440). Dhammapālo (447). Bodhikumāro (443). Sambhavadumāro (515). Sonakumāro (532). Somadatto (211).

Bhaddasāla-devarājā (465).

Bharato, rājā Roruvanagare (424).

Bhallāṭṭiyo, Bārāṇasi-rājā (504).

Bhūridatto, putto Dhataratṭha-nāgarāṇṇo (543).

bherivādako (59).

Bhojanasuddhika-rājā Bārāṇasiyaṁ (260).

Makhādevo, rājā Mithilāyaṁ (9).

Magha-kumāro, māṇavo (Sakko) (31).

maccho (75). (236). Mitacintī (114).

Mandhātā, rājā paṭhamakappe (258).

Mahākāṇcano, brāhmaṇaputto, isi (488).

Mahājanako, rājā Mithilāyaṁ (539) = Janako (52).

Mahātundilo, sūkaro (388).

Mahādaddaro, nāgarājā (304).

Mahādhanakumāro, putto Bārāṇasi-setṭhino, tāpaso (425).

Mahānandiko (Nandiyō), vānaro (222).

Mahābodhi-paribbājako = Bodhikumāro udiccabrāhmaṇaputto (528).

Mahābrahmā (134). (135). udiccabrāhmaṇo, isi (99). Nārado (544).

Mahālohito, go (30). (286).

Mahāsīlavo, rājā Bārāṇasiyaṁ = Sīlavakumāro (51).

Mahāsudassano, rājā Kusāvatiyaṁ (95).

Mahimsāsa-kumāro, putto Brahmaddattassa Bārāṇasi-raṇṇo (6).

mahiso, silavamahisarājā (278).

Mahosadha-paṇḍito, putto Sirivaḍḍhaseṭṭhino (546).

māṇavo (cfr. brāhmaṇo) (305). (432). (467). (478). Kāraṇ-
ḍiyo (356). Takkāriya-paṇḍito (481). Maghakumāro (= Sakko)
(31). Sutano, duggatagahapati-putto (398).

Mātāṅgapaṇḍito, caṇḍālaputto (497).

migo (11). (15). (16). (359). kuruṅgamigo (21). (206). ruru-
migo (482). sarabha-migo (483). — Nandiyo (385). Ni-
grodha-migarājā (12). Rohanto migarājā (501).

Mitacintī, maccho (114).

Mūgapakkha-paṇḍito = Temiyakumāro, putto Kāsirañño
(538).

mūsika-rājā (128). (129).

moro (339). (491). suvaṇṇa-moro (159).

Yuvañjayo, putto Sabbadatta-rañño Rammanagare (460).

Rakkhita-kumāro, tāpaso, ācariyo (453).

rājā: Mandhātā, paṭhamakappe (258)

Kuru-rājā, Dhanañjayo (276).

Kusāvati-rājā, Kusakumāro (531), Mahāsudassano (95).

Gandhāra-rājā (Takkasilāyaṇ) (229). (406). putto Bārāṇasi-
rañño (96). (132).

Bārāṇasi-rājā (62). (100). (191). (230). (233). (262). (269).
(282). (289). (302). (303). (327). (343). (347). (349). (351).
(420). udiccabrāhmaṇo (73).

— Arindamo (529).

— Ādāsamukho (257).

— Udayo (421).

— Udayabhaddo (Sakko) (458).

— Kaṭṭhavāhana-rājā (7).

— Ghatakumāro (355).

— Candakumāro (542).

— Janasandho (468).

— Juṇhakumāro (456).

— Bako = Kuṇalo sākuṇarājā (536) V 444,1.

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— Mahāvattani-aṭṭavī I 270,30*. 395,25*. — III 200,11*. —
V 22,19*. (cfr. Vattani-).

Mahāvana, Vesāliyaṃ upanissāya N 77,5. — I 420,17. 504,6.
— II 6,2.

Mahāvanavaṇṇanā, Vessantarajātaka VI 540,14.

Mahāvāṇija-jātaka (493) IV 350—354.

Mahāvihāra, Tambapaṇṇidīpe N 85,11. — °vāsino N 1,21.

Mahāveḷu-rukkha, bodhi Sujāta-Buddhassa N 38,20.

Mahāvessantara-jātaka = Vessantara-jāt. (547) VI 481,26*.

Mahāvessantara-dhammadesanā VI 482,1*. — Vessantara-
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Mahāsaṅgharakkhita, therō, Uparimaṇḍalakamalaya-vāsī
Tambapaṇṇidīpe IV 490,22. (= Mahārakkhito VI 30,5).

Mahāsattassa pariyesana-khaṇḍa, Bhūridattajātaka VI 200,13.

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Mahāsamamata, rājā paṭhamakappe I 132 (5). -- II 311,8*.
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Mahāsamamata-khattiyavaṁsa N 90,2.

Mahāsamamata-paveṇī II 438,17.

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Mahāsāgara, rājā Uttaramadhurāyaṁ Uttarāpathe IV 79,21*.
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Mahāsāra-jātaka (92) I 381—387. -- II 23,28 (v. l. B. Ma-
hāsātaka-jāt.)

Mahāsineru, pabbato IV 462 (26). (cfr. Sineru).

Mahāsirīsa-rukkha, bodhi Kakusandha-Buddhassa N 42,27.

Mahāsiva, see: Mahāsīva.

Mahāsīlava, rājā Bārāṇasiyaṁ (= Sīlavakumāro = Bodhi-
satto) I 262,8*.

Mahāsīlava-jātaka (51) I 261—268. -- II 401,6*. -- III 13,17*.

Mahāsīva, therō, Vāmantapabbhāra-vāsī Tambapaṇṇidīpe IV
490,23. = Mahāsivatthero Vāmatapabbhāra-vāsī VI 30,6.

Mahāsuka-jātaka (429) III 490—494.

Mahāsutasoma-jātaka (537) 456—511. -- N 46,21.

Mahāsudassana, rājā Kusāvatiyaṁ (= Bodhisatto) N 45,13.
I 392*,3. 7. 393,8*. 14. (cfr. Sudassana).

Mahāsudassana-jātaka (95) I 391—393.

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Mahāsupina-jātaka (77) I 334—345.

māhasupinā soḷasa Kosālaraṇṇo I 334,28.

Mahāsubhaddā, aggamaheśi hatthi-nāgaraṇṇo (Bodhisattassa)
Himavante V 37,10*. 39*,4. 19.

Mahāsubhaddā, seṭṭhidhītā N 93,1.

Mahāsona, kūṭa-asso Bārāṇasiraṇṇo II 31*,1. 6. 16. (cfr. Soṇa).

Mahāsoṇa-rukkha, bodhi Nārada-Buddhassa N 37,8.

Mahāhaṃsa-jātaka (534) V 354—382. — IV 424,12*. — V 147 (26). 431 (22).

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Mahimsāsa-kumāra, putto Brahmaddattassa Bārāṇasirañño (= Bodhisatto) I 127,18*. 133,19.

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Mātaṅga-jātaka (497) IV 375—390. — III 384,5. — V 101 (6). 114 (9). 273 (5).

Māṭali, devaputto, sārathi (saṅgāhako) Sakkassa I 202*,28. 29. 203*,3. 8 (12). 20. 206,13. — II 254*,12. 19. 257,4*. — III 222*,10. 11. 18. 19. — VI 63*,7. 14. 18. 65,19*. 68*,27. 28. 69,24. 181,22*. 186,16*. 18. 355*,16. 19. 356,3*. 11*. 14 (31). 358,15*. — V 383,13*. 388,22*. 389*,9. 18. 390,21*. 396,2*.

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Māra, (devaputto) N 63,17. 21. 23. 71,27. 31. 72,2. 19. 29. 73,25.
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Māra-Brahma-Cakkavatti-sampatti N 48,19.

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Mūsila (v. l. Musīla, Musila), jeṭṭhagandhabbo Ujjeniyam (— De-
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Mahā-Moggallāna N 85,21. — I 161,12. 346,34. 349,5. 391,22.
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Y.

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163,4*. 164,8* (13). 169,16*. 170,10*. 172*,8 (13). 16. 176 (16).
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Yudhañjaya, see: Yuvañjaya.

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Yuvañjaya, jeṭṭhaputto Sabbadatta-rañño Ramma-nagare
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8 (24. 25). 92,27. (cfr. Daddara.)
- Raṭṭhapāla, thero I 156,14.
- Ratanaghara-cetiya N 78,3. 6. 9.
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39,28.
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- Rājakārāma, Jetavana-samīpe Pasenadi-rañṇā kārito II 15,3. 4.
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Vissasena, rājā Bārāṇasiyam II 345,19*. 346,24* (25).

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Viṇāthhūṇa-jātaka (232) II 224—226.

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150*,2. 5 (7). 10. 23.

Vīraka-jātaka (204) II 148—150.

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Vejayanta, pāsādo Sakkassa I 203*,27. 28. — IV 357,7*. —
V 126,23 (read: Vejayantakampanasamatthā). 386,1*. —
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Vejayanta-ratha, Sakkassa I 202,23*. — II 254*,13. 20. —
IV 355,17*. — V 408,21*. 409 (15). — VI 103*,6. 19. 21.

Veṇi, sigālī III 532,24*. 534,9* (11). 535,4*.

Vetarani, nadī niraye III 472,12*. 473 (11). — IV 273,17*
(20. 21). 26*. — V 269*,12. 14. 275 (5. 8). 276 (2). — VI 105,6*.
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Vetaraṇṇe = Vetarani-udake 250,19* (20).

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Vettavatī, nagaram Mejjharatthe IV 388,7*.

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Vedabbha, brāhmaṇo I 253*,13. 21. 256,7* (10. 11). 26.

Vedabbha, manto I 253,5*. 256 (10).

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Vedeha-, cfr. Videha-.

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Vedeha, rājā Mithilāyaṃ VI 330,3*. 346*,15. 29. 403*,5. 6. 13. 14. 406,15*. 407,5*. 410,2*. 411,23*. 415,12*. 418,12. 424* (2). 13. 17. 426*,29. 30. 427 (1). 17. 428,4*. 433,7 (27) 434,5* (8). 10*. 15. 435,23*. 443,3. 444,2*. 445,3. 19. 448*,25. 27. 449,3*. 450 (15). 19*. 451,2*. 452*,22. 31. 453,6—29. 454*,2—20. 455,13* (15). 458*,15. 17. 20. 27. 462*,4. 7. 463,8. Vedeharājā VI 333,26*. 393,13*. 410*,1. 10. 411,25*. 434,29*. 435,2*. 445,9*. 466*,13. 20.

Vedeha-putta, = Vedeharājadhītāya putto V 90,8* (12).

Vedeha-rajja VI 393*,18. 20. 28.

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Vedehi, = Kosaladevi II 403,14 (v. l. B).

Venateyya, = Garuḷo V 424,27. (cfr. Garuḷa).

Venasāra-jātaka, see: Dhonasākha-jāt.

Vepacittiya, asurindo I 205,28*.

Vepulla, pabbato I 445*, 1. 4. — IV 232, 14*. — VI 271, 23*.

272, 5 (15. 16). 326, 18*. (cfr. Vipula.)

Vebhāra, nagaram Siddhattha-Buddhassa N 40.8.

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Verañja, brāhmaṇo III 494, 25.

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Veluka, āsivisapotako I 245*, 13. 26. 246, 5*.

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Veluvana, uyyānam Rājagaham nissāya N 85.4. 7. 10. 12. 14.

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127, 5 (Veluvana-dvāra-koṭṭhaka). 333, 3. 334, 25. 26. 337, 10.

354, 6.

Vevaṭṭiyakapi-jātaka (v. l. Mahākapi-jāt.) III 178, 7. (cfr.

Mahākapi-jāt. (516)).

Vesāyin, — Yamo II 317, 18*. 318 (1).

Vesālī, nagaram N 77, 5. — I 217, 9. 389, 15. 24. 420, 16. 504, 6. 8.

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 dhisatto). 310*,21. 25. 312,10 (= Bodhisatto). 389,24*.
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Sakkā (pl.) I 203,22* (aññehi cakkavālehi Sakkā āgacchanti). 204 (9) (Sakkānam sataśahassam). — II 311,3; 312,22*; 313,9* (chattimsa Sakkā, chattimsā Sakkānam).
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Sakkānubhāvo III 132,9*. 307,15*. 427,19*. 515,13*. — IV 170*,9. 14. 411,2*. — VI 339 (5).

Sakkissariyaṃ IV 10,14*.

Sakkaṭṭhānaṃ IV 242 (17).

Sakka-dattiyo (adj.) VI 21,15*. — Sakka-dattiko rājā (= Boddhisatto) I 124,25*. 125,9 (Sakka-dattiya-rājā). — V 300 (6) (Sakkadattiya-kusaṭṭinasamānanāmo rājā = Kusarājā). — Sakka-dattiyaṃ Kavittṭhaka-assamaṃ III 463,7*. (cfr. Kavittṭha). — Sakkadattiyaṃ assamaṃ IV 489,20*. — VI 29,6*. 529 (7). 572,25*. — Sakkadattiya-bhāvo VI 21,8*. 73,7*.

Sakka-dassanaṃ VI 155 (29).

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Sakka-bhavanaṃ N 33,9. 61,27. — II 188,16*. 394,14*. — III 129,6*. 491,10*. 515,10*. — IV 7,7. 306,29*. 318,9*. 455,17*. — V 92,1*. 152,24*. 193,16*. 279,28*. — VI 2,2*. 12,11*. 31,26*. 46,19*. 72,27*. 97,32*.

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Sakka-līhā VI 170,24*. 196,16*. 450,29*.

Sakka-vilāso VI 432,20*.

Sakka-visayo VI 251,18* (28).

Sakka-sampatti N 48,19. — IV 239 (25). — VI 169,3*.

Sakka-siri-sadiso VI 43,7*.

Sakka-pabba, Vessantara-jātake VI 573,24.

Sakkhara, nigamo Rājagahanagarassa avidüre I 345,20. 346,17. 347,1.

Sakya, (cfr. Sakka, Sākiyā). Sakya-kulāni (v. l. sekhakulāni) IV 144,19. — Sakya-dhītā IV 144,20. — Sakya-putto (Upa-nando) II 441,15. — III 332,5. — samaṇā Sakya-puttiyā II 15,13. 416,26. — IV 263,18. — Sakya-rājakulāni IV 158,9. — Sakya-rājadhītā (= Vāsabhakkhattiyā IV 146,12. — Sakya-rājāno IV 146,26. — VI 479,6.

Sagga, gandhabbo Tambaraṇṇo Bārāṇasiyaṃ III 188*,9. 25.
189*,1. 24. 190,1*.

Sagga-loka I 152,9*. — VI 132,12. etc. 151,28*.

Samkappa-jātaka (251) II 271—277. — V 117 (26).

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Samkicca-kumāra, paṇḍito, purohitaputto (= Bodhisatto) V
263*,5. 23. 264,11*. 19. 26. 31. 265 (6. 13). 27. 277,6.

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Samkicca-sāmaṇera-vatthu VI 14 (28).

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IV 15,21*. 17*,14. 25. 19*,11. 16. 20,12*. 21,17. 22,3.

Samkha, setṭhi Rājagahe (= Bodhisatto) I 466,3. 7. 9. 18. 37.
468*,12. 22. 469,3*. 11.

Samkha-jātaka (442) IV 15—22. — Samkhabrahmaṇa-jātaka
IV 120,1*(1).

Samkhadhamana-jātaka (60) I 284.

Samkhapāla, nāgarājā (= Bodhisatto) V 162*,11. 18. 22. 28.
167 (13. 28). 169,16*. 170 (11. 13). 171 (15). 175 (8. 17) 177,7.
— Samkhapāladdhammadesanā V 174 (27).

Samkhapāla, rājā Ekabalaratṭhe VI 390*,24. 29.

Samkhapāla-jātaka (524) V 161—171 — N 45,24 (= Cariyā-
piṭ. II 10,7). — IV 456,27*.

Samkhapāla-daha, Mahimsakarattṭhe V 162,7*.

Samkhabrahmaṇa-jātaka, see: Samkha-jātaka.

Samgāmāvacara-jātaka (182) II 92—95.

Samgīti-kārakā I 345 (14).

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Samghadāsi, dhītā Kikissa raṇṇo (Kassapadasabalassa kāle)
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Samghabhedaka-jātaka III 211,11. (= Sandhibheda-jātaka (349) (?) cfr. Kosambi-jātaka (428).)

Samghāta, nirayo V 266,13*. 270 (29).

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Saccaka, nigaṇṭha-putto Vesāliyaṃ III 1,15. 20. — VI 478,18* (?).

Saccamkira-jātaka (73) I 322—327.

Saccatapāvī, seta-samanī V 424,24. 427 (23. 26. 29. 32).

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Saṇjaya, (paribbājako?) N 85,20.

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Saṇjīva, aggasāvako Kakusandha-Buddhassa N 42,26.

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- Sutasoma, putto Brahmadattassa Bārāṇasirañño, rājā (— Bodhisatto) V 177,16*. 179*,4. 8. 19. 25. 180 (24). 181*,12. 16.

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Sudatta, rājā, pitā Sumedha-Buddhassa N 38,4.

Sudattā, aggasāvikā Tissa-Buddhassa N 40,25.

Sudattā, mātā Sumedha-Buddhassa N 38,5.

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Sudhaññavatī, nagaram Revata-Buddhassa N 35,7.

Sudhamma, nagaram Sobhita-Buddhassa N 35,19.

Sudhamma, rājā, pitā Sobhita-Buddhassa N 35,20.

Sudhammā, aggamahesī Reṇu-rañño Uttarapañcālanagare IV
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Subhaddā, aggasāvikā Revata-Buddhassa N 35,9.

Subhaddā, devī Mahāsudassanassa raṇṇo Kusāvatiyaṃ (Bo.)

I 392,7* (21). 393 (4). 13.

Subhaddā, dhītā Madda-raṇṇo, aggamaheśi Bārāṇasi-raṇṇo

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Sumaṅgala, nagaraṃ Sujāta-Buddhassa N 38,18.

Sumaṅgala, seṭṭhi Kassapassa Bhagavato kāle N 94,21.

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Sumana, upatthāko Padumuttara-Buddhassa N 37,31.

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Sumanā, devī, bhariyā Sirivaḍḍhakassa, mātā Osadhakumārassa
(Bo.) VI 331*,1. 6.

Sumanā, nāgamāṇavikā, aggamaheśi Campeyya-nāgarājassa

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Sumukha, haṃsasenāpati IV 424*,10. 13. 17. 21. 425*,1. 7. 8.

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Sumedha, khattiyo, pitā Dīpaṃkara-Buddhassa N 29,19.

Sumedha, khattiyo, pitā Nārada-Buddhassa N 37,6.

Sumedha, Buddho N 37,27. 28. 38,3. 8. 44,7.

Sumedha (Sumedhapañḍita), brāhmaṇo Amaravati-nagare, tā-paso N 2,14. 23. 3,15. 19. 6,7. 7 (3. 6). 8 (17). 10,32. 11,2. 23. 12,3. 7. 13. 14. 23. 15 (9). 11. 13. 16,17. 18. 32. 20,3. 22. 21,5. 24. 22,7. 24. 23,7. 26. 24,11. 28. 26,10. 27,6.

Sumedha, (= Brahmadatto = Bo.) III 245,17 (19. 20). (read : sumedham?).

Sumedhakathā, N 2,28. 28,6.

Sumedhā, janiyā Dīpaṃkara-Buddhassa N 29,20.

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Suyāma, brāhmaṇo N 56,4.

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Surāṃmukha, assataro VI 135,28*.

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Surāmā, aggasāvikā Siddhattha-Buddhassa N 40,10.

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 lābham (84).
 Āsā lokitthiyo nāma (61).
 Āsāvati nāma latā (380).
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 Āsivisaṃ mamaṃ santaṃ (239).
 Ābu rājā Videhānaṃ (544).

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 (206).
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 Idam pure ninnam āhu (418).
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III

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 Accentī kālā tarayanti rattiyo 15,317. 318. 319.
 Accharāsahassāham pavarā II 255,24. — III 409 (13).
 Acchariyarūpañ vata yādisaṇ ca 15,217. — 22,1089.
 Acchechum vata bho rukkham 22,1824. 1825. 1826.
 Accherañ vata lokasmiñ 22,1909. (cfr. 22,411. 1908.)
 Ajaññam jaññasamkhātam 3,128. — III 244 (6).
 Ajāṇiyā va jāṇiyā sindhavā 19,46. — 22,201. (cfr. 22,170.)
 Ajinamhi haññate dīpī 22,269. 300.
 Ajjāpi me tam manasi 3,4. — 5,77.
 Ajja ce me imam rattiñ 22,830. (cfr. 22,2252.)
 Ajj' eva pabbajissāmi, ko jaññā 19,37. 42. 45. 48. 51. 53. 55.
 Ajjhāyakam mantaguṇūpapannam 22,881. 919.

Ajjhenam ariyā paṭhavim janindā 22,870. 896.

Añño nu te ko 'dha naro pathavyā 18,75. 81. 84.

Aṭṭhaṃsā sukatā thambhā 22,568. 769.

Atikkamma ramaṇakaṃ sadāmatāṇ ca 1,81. — 5,96.

Aticiraṃnivāsena piyo bhavati appiyo 13,37. — 18,136.

Atithismiṃ yo nisinnasmiṃ 21,195. 197. 200. 202.

Atītaṃ mānusaṃ kammaṃ 22,1523. 1528. 1531.

Attano ce hi vādassa aparādham 18,141. 147. 151. 156.

Attānam eva paṭhamam patirūpaṃ nivesaye II 441,21. — III 333,6.

Atthi me pāṇiyam sītam ābhataṃ 22,394. (cfr. 15,152. — 20,137.

— 22,338. 2048. 2126. 2303.)

Athāparo paṭinandittha suvo 15,150. (cfr. 20,135)

Athāyam isinā satto antalikkhacaro 19,98 (cfr. 8,58).

Ath' ettha vattati saddo tumulo 22,1711. 1712. 1713. — VI 504 (11).

Ath' ettha sakunā santi 22,2101. 2102. 2103. 2108. 2109. 2110. 2111.

(cfr. 22,2032.)

Ath' ettha sāsapo bahuko 22,2083. 2113.

Atha tvaṃ kena vaṇṇena 22,1636. 1673. 2127. 2304.

Atho ārogaṃ yoggaṃ me 22,80. 2420. (cfr. 22,79. 2419).

Atho ubho arogā 22,2362. (cfr. 20,130. 132. — 22,2041. 2043. 2119.

2121. 2296. 2298. 2360. 2409)

Atho ḍaṃsā ca makasā ca 20,133. — 22,2044. 2122. 2299. 2363.

(cfr. 20,131. — 22,2042. 2120. 2297. 2361. 2410.)

Atho pi me amaccesu doso 15,129. — 21,61. 167. (cfr. 15,128.

— 21,60. 166.)

Atho me sādisi bhariyā 15,131. — 21,63. 169. (cfr. 15,130. —

21,62. 168.)

Adāsi ujubhūtesu vipasannena 22,523. 532. 541. 548. (cfr. 14,114.

— 22,515.)

Adiṭṭhapubbaṃ disvāna macco 22,1380. 1404.

Addhā tuvaṃ katte hitesi mayhaṃ 18,94. 96.

Addhā pajānāmi aham pi etaṃ 13,145. (cfr. 22,1372.)

Addhā Pādañjali sabbe paññāya atirocati 2,192. — V 122 (12).

Addhā piyā mayha janinda esā 18,76. 82.

Addhā satam bhāsasi nāga dhammam 22,1397. 1421.

Addhā have sevitabbā sapaññā 6,115. — 15,219. 259. 260. — 17,189.
190. (cfr. 21,395.)

Addhā hi tāta satān' esa dhammo 14,53. (cfr. 16,76.)

Addhā hi dubbissasam etam āhu 15,234. 237.

Addhā hi me tam dukkharūpaṃ III 340 (25). — 22,2188.

Addhā hi saccam bhaṇasi 17,98. — 22,1236.

Addhā hi saccam vacanam tav' etam 14,152. — 15,45. 299.

Addhā hi no bhakkho ayam manāpo 17,148. — 21,456. 468.

Addhā hi so socati rājasetṭho 22,1396. 1420.

Adhammo nirayam neti, dhammo pāpeti suggaṭim 15,345. — 19,81.

Adhicca laddham pariṇāmajan te 17,167. — 22,1386. 1410.

Anariyarūpo puriso janinda 22,1463. 1517.

Analā mudusambhāsā duppūrā 3,35. — 15,289. — 21,345.

Anāgāriyupetassa vippamuttassa 7,107. (cfr. 5,111.)

Anāsavā vitarāgā santacittā samāhitā N 77. 79.

Anikkasāvo kāsavam yo vattham 2,140. — 16,122.

Anekarūpaṃ ruciram nānācitram 22,558. 562.

Annañ ca pānañ ca pasannacitto 17,171. (cfr. 22,1389. 1413.)

Annena pānena upetarūpaṃ 22,1375. (cfr. 10,52.)

Annena pānena pasannacitto 15,50. (cfr. 17,171 etc.)

Api ataramānānam phalāsā 1,7. — 22,30. 41. (cfr. 22,31. 42.)

Api ataramānānam sammadattho 22,31. 42. (cfr. 1,7. — 22,30. 41.)

Api ce pattam ādāya anāgāro paribbaje 3,111. — 4,39. 40. —
9,64. 65.

Api ce maññatī poso 13,33. 58. 130.

Api jivam mahārāja purisam 22,396. 397.

Apet' ayam cakkhumā ekarājā 2,17^b. (cfr. 2,17.)

Apetā te brāhmaṇā 14,228. 232. 236. 240. 245. 249. 253. 257. 261. 265.

Appassa kammassa phalam mamēdam 8,41. — III 446,11.)

Appossukko nirāsamkī asoko akutobhayo 10,126. — 14,161.

Abaddhā tattha bajjhanti 1,116. — II 192 (28).

- Abbahi vata me sallam 5,11. 116. — 7,112. — 10,107. 151.
 Abbhakūṭasamā uccā 22,1110. 1114.
 Abbhuto vata lokasmiṃ uppajji 14,202. — 22,433.
 Abhave nandati tassa bhava 12,80. (cfr. 12,86.)
 Abhijjamāne vārismiṃ sayam 3,37. — 15,287.
 Amitte tassa bhajati mitte 12,78. (cfr. 12,84.)
 Ambā ca sālā tilakā ca jambuyo 15,253. — 18,20. (cfr. 22,1166.)
 Ammā ca tāta nikkhantā 22,2155. 2156
 Ayam assa asokavanikā 17,227. 228.
 Ayam assa pāsādo 17,223. 224. (cfr. 22,663.)
 Ayam assa pokkharanī sañchannā 17,237. 238. — 22,670.
 Ayam ekapadī eti 22,2037. 2114. 2205.
 Ayam ekapadī rāja 20,112. (cfr. 22,319.)
 Ayam dvedhāpatho bhadde 22,281. 289.
 Ayan nu macco kim akāsi sādhum 22,498. 519. 528. 544.
 Araññā gāmaṃ āgamma 4,185. — 9,80.
 Arahante sītibhūte sakkaccaṃ 22,514. 522. 531. 540. 547.
 Ariyassa ariyena sameti sakkhi 21,449. 450.
 Ariyavatt' asi vakkaṅga yo piṇḍam II 280 (22). — 21,106.
 Ariyāvakaṁso si anariyo cāsi 16,259. (cfr. 22,1348.)
 Ariyāvakaṁso si pasannanetto II 281 (1). — 17,140.
 Alam etehi ambehi 2,114. — 4,162. (cfr. V 122 (20).)
 Alamkatā suvasanā mālinī 4,172. — 22,1149.
 Alaso gihī kāmabhogī na sādhu 4,127 — 5,4. — 15,209. — VI
 375,28.
 Avasī tuvaṃ mayha tīhaṃ agāre 22,1330. (cfr. 1368.)
 Avyāpajjhaṃ kathaṃ assa 22,1243. (cfr. 22,1250.)
 Avhayant' eva gacchantam 22,2015. 2058.
 Asamvihitakamamantam bālam dummantamantinam 16,313. — VI
 361,28.
 Asamsayam imaṃ disvā haṃsarājā 21,39. 53.
 Asanthutam maṃ cirasanthutena 4,72. — 5,124.
 Asassatam sassatan no tavêdam 22,1385. 1409.

Asā lokitthiyo nāma, velā tāsāṃ na vijjati 1,60. — 21,332.
 Asicammaṃ gahetvāna khaggaṃ 12,58. — 14,255.
 Asmā ratyā vivasane 22,1731. 1739. (cfr. 22 (1728).
 Assatthassēva taruṇaṃ pavālaṃ 20,159. — 22,345.
 Assatthā panasā cēme nigrodhā 22,2172. 2192. 2268.
 Assamo sukato mayhaṃ N 39. — I 7 (10).
 Ahañ ca kho sāmiko cāpi mayhaṃ 22,1413. (cfr. 17,171. — 22,1389.)
 Ahañ ca bhariyā ca manussaloke 22,1389. (cfr. 17,171. — 22,1413.)
 Aham pi purimaṃ jātīm sare 22,992. (cfr. 22,999.)
 Aham pi samma bhuñjāmi 10,126. (cfr. 14,161.)
 Aham hi kuñjaraṃ dajjaṃ 22,1917. (cfr. 22,1717.)

Ākiṇṇaluddo puriso dhāticelam 6,120. — 9,107.
 Āgañchu dovārikā khaggabaddhā 15,197. 213.
 Ācariya samanūññātā tayā anumatā 21,186. (cfr. 21,83.)
 Ācariyānaṃ vacanā ghāteṣsaṃ 22,598. 603. (cfr. 22,595.)
 Ādāya dantāni gajuttamassa 16,131. 135. — (cfr. 16,128.)
 Ādāya beluvaṃ daṇḍaṃ aggihuttaṃ kamaṇḍalum 22,1985. (cfr. 22,2123. 2300.)
 Ādittaṃ vata maṃ santaṃ 5,10. 115. — 7,111. — 10,106. 150.
 Ādu cāpaṃ gahetvāna khaggaṃ bandhitvā III 340 (23). — 22,2187.)
 Ādu paññā kimatthikā 9,43. (cfr. 22,1554.)
 Ānando ca pamādo ca sadā 20,177. 178.
 Āmantayassu te putte 22,2135. 2136.
 Āyatīm dosaṃ nāññāya yo kāme 1,84. — V 432 (21).
 Āraññakassa isino cirarattatapassino 3,61. — 14,276. — 22,795.
 Āruyha selaṃ bhavanaṃ kinnarānaṃ 16,106. 115.
 Ārūlhā gāmaṇīyehi illiyācāpadhārihi 19,47. — 22,171. 202. 1835. 2381.
 Ārūlhā gāmaṇīyehi cāpahatthehi vammahi 19,50. — 22,173. 175.
 177. 179. 181. 183. 185. 187. 189. 204. 206. 208. 210. 212. 214. 216.
 218. 220. 1837.

Ārūḷhā gāmaṇīyehi tomaramkusapāṇihi 19,44. — 22,169. 200. 1833.
2379.

Ālambarā mutiṅgā ca naccagītā 22,509. 535.

Ālāra nāṇṇatra manussalokā 17,182. (cfr. 15,258.)

Ālārikā ca sūdā ca 22,2388. (cfr. 22,1198.)

Āvaṭṭanī mahāmāyā brahmacariyakopanā 3,38. — 15,288. — 21,346.

Āveṭṭhitam piṭṭhito uttamaṅgam 15,11. 15.

Āsanam udakam pajjam 15,33. 296.

Āsāya Saddhā-Siriyā ca Kosiya 21,274. 280.

Āsimseth' eva puriso 1,50. — 13,134. 135. — 22,134. 135.

Āhaṇṇantu sabbavīṇā bheriyo 22,1641. 2389.

Imgha Maddi nisāmehi 22,1897. 1899. 2399.

Icc-ete kusale dhamme ṭṭite passāmi 6,74. — 21,177.

Icc-ete soḷasākārā 12,81. 87. (cfr. 2,90.)

Icc-eva mantayantānam ariyānam 21,13. 98.

Iti Maddi varārohā 22,2285. 2294. (cfr. 22,2253.)

Ito ujum uttarāyam disāyam 16,105. — 18,19. (cfr. 16,115.)

Itthāgāram pi te dammi 22,92. 109.

Itthiyā kāraṇā rājā bandhāpesim II 192,22. 193 (8).

Itthī siyā rūpavatī II 115,13. — VI 348,29.

Itthisahassam bhāriyānam 22,1320. 1324. 1335. 1339.

Idam assa ambavanam supupphitam 17,235. 236. — 22,669.

Idam assa uyyānam supupphitam 17,229. 230. — 22,665.

Idam assa kaṇikāraṇam supupphitam 17,231. 232. — 22,667.)

Idam assa kūṭāgāram sovaṇṇam 17,225. 226. — 22,664.

Idam assa pāṭalivanam supupphitam 17,233. 234. — 22,668.

Idaṇ ca paccayam laddhā 22,2437. 2438. 2439.

Idaṇ ca me sattubhattam madhunā 22,2035. (cfr. 22,1977.)

Idaṇ ca sutvāna amānusānam 15,187. 188. 189.

Idam tad ācariyavaco Pārāsariyo 2,142. — 5,16.

Idam te ratṭham sadhanam sayoggaṃ 20,1. — 21,416. (cfr. 16,72.)
Idam (pi) dutiya(ka)m sallam kampeti hadayaṃ mama 22,314.

2251.

Idam pi pāṇiyam sītam ābhataṃ 15,152. — 20,137. — 22,338. 2048
2126. 2303. (cfr. 22,394.)

Idam vatvāna pakkāmi 19,35. — 20,113.

Idam vatvāna pakkāmi accharā 17,103. 119.

Idam vatvāna Maghavā devarājā Sujampati 22,429. 1697. 2332.

Idam sutvā brahmabandhu 22,2039. 2116.

Idh' evāham vasissāmi 14,161. (cfr. 10,126.)

Indam hi so brāhmaṇam maññamāno 16,93. (cfr. Jāt. (316).)

Imam gale gahetvāna nāsetha 22,1471. 1520.

Imam tvam tatiyaṃ tāva daḥham katvā N 137. — III 242 (22).

Imam mayham hadayasokaṃ paṭimuṇcatu 14,23. 24. — 22,682.

683. 684. 685.

Imamhi nam padesamhi puttakā 22,2229. 2230. 2231.

Imasmim [me] samaṇa hatthe 22,277. 278.

Imassa daṇḍaṇ ca vadhaṇ ca datvā 13,9. (cfr. 15,8.)

Imā [tā] pokkharāṇiyo rammā 14,216. — 22,2276. (cfr. 167. 1222.)

Imā nu nariyo kiṃ akaṃsu 22,482. 505.

Imās' āham dhammaṃ sutvā II 257,1. (cfr. 14,214. — 22,575.)

Ime kumāre passanto (disvāna) mañjuke 22,1760. 1761. 1762. 1763.

1764. 1765. 2138. 2140.

Ime te jambukā rukkhā vedisā 22,2171. 2191. 2267.

Ime tiṭṭhanti ārāmā ayaṃ sītodakā nadī 22,2173. 2193. 2269.

Ime nu maccā kiṃ akaṃsu pāpaṃ 22,442. 445. 448. 451. 454. 457.

461. 464. 467. 470. 473. 477. 485. 489.

Ime nu maccā kiṃ akaṃsu sādhuṃ 22,511. 551.

Ime no hatthikā assā balivaddā ca 22,2176. 2178. 2179. 2196. 2272.

Ime sudam yanti disodisaṃ pure 3,98. — 14,169.

Isiṇ ca dāni pucchāmi 14,277. (cfr. 14,238. — 22,1704.)

Isīnam antaram katvā Bharurājā 2,124. (cfr. V 118 (31).)

Issatthe c' asmi kusalo daḥhadhammo 22,295. 316. 335. 350.

Ukkāmukhe pahaṭṭhaṃ va 20,120. — 22,933.

Uggā ca rājaputtā ca visiyānā ca brāhmaṇā 22,1714. 1730. 1741.

Uṭṭhānapāricariyāya 20,146. (cfr. 22,313.)

Uṭṭhāhakaṇ ce pi alīnavuttiṃ 21,324. (cfr. 21,313.)

Uṭṭhehi Kaṇha (cora), kiṃ sesi 4,41. — 10,139. (cfr. 11,11.)

Uttamaṅgaruhā mayhaṃ ime jātā 1,8. — VI 96,4

Udet' ayaṃ cakkhumā ekarājā 2,17. (cfr. 2,17^b.)

Upanīyat' idaṃ maññe 17,219. 220. (cfr. 14,18.)

Upanīyatī jīvitāṃ appamāyu 15,41. 42. 43. 44.

Upaman te karissāmi 19,24. — 22,1037.

Upayācitakena puttāṃ labhanti 22,696. 697.

Upari dumapariyāyesu 22,2014. 2057.

Uparivisālaṃ duppūraṃ 5,99. — 10,6.

Upalepabhayā dhīro n' eva 15,163. — 22,1049–50.

Upahacca manāṃ Mejjho 15,24. — 19,96.

Upetaṃ annapānehi naccagītehi 22,518. 526. (cfr. 22,504.)

Uposathaṃ ca upavasi sadā 22,503. 524. 533. 542. 549. (cfr. 14,114.

--- 22,516.)

Uppajjanti ca me bhogā II 255,14. 26. — III 409 (15).

Ubbedhati me hadayaṃ mukhaṃ ca 22,1510. 1544.

Ummattikā bhavissāmi bhūnahatā 22,679. 680.

Usabhā rukkhā gāviyo gavā ca I 336,11. — 1,76.

Usūhi sattīhi ca tomarehi 22,464. (cfr. 22,1103.)

Ekarattiṃ vasitvāna pāto 22,2130. 2131.

Etaṇ ca te ruccati 8,7. 8.

Etan te anumodāma 18,113. (cfr. 21,182.)

Etasmim te sulapite patirūpe subhāsīte 10,13. 20. 22. — 13,85.

87. 89. 93. 97. 100.

Ete asappurisā loke bālā 18,158. 161. 163.

Ete c' aññe rājāno 22,421. (cfr. 22,1123.)

Ete nilā padissanti nānāphaladharā 22,2012. 2056.

Ete bhavanti ākārā 2,90. (cfr. 12,81. 87.)

Ete bhutvā pivitvā (vomitvā) ca pakkamanti vihaṅgamā 14,4
— 15,121. 310.

Ete haṁsā pakkamanti vakkaṅgā 15,113. 120. — 21,89.

Ete hanatha bandhatha 14,199. — 15,155.

Etena saccavajjena putto uppajjataṁ ise 14,103. 106. 109. 111
113. 115.

Evam āpajjati poso 7,12. — 20,48.

Evam etaṁ yathā brūsi saccaṁ 22,1383. 1407.

Evam eva ahaṁ Kāḷa bhutvā bhakkhaṁ 21,379. 387.

Evam eva imaṁ kāyaṁ N 33. 35.

Evam eva tuvaṁ rāja Cūlanīyassa 22,1468. 1515.

Evam eva tuvaṁ rājā dipadinda 21,384. 389.

Evam eva naro pāpaṁ thokathokaṁ 22,1039. (cfr. 22,1044.)

Evam eva manussesu yo hoti seṭṭhasammato 4,134. 136. —
18,105. 107. 169. 171.

Evam eva mahārāja paṇḍitehi sukhāvahaṁ 22,1568. 1640.

Evam evaṁ manussesu 2,100. 181.

Evam evaṁ manussesu vivādo yattha jāyati 7,38. — 13,24.

Evam karonti sappaññā 5,13. — 10,153.

Evam kicchā bhato poso 20,173. 174.

Evam ce te laddham idaṁ vimānaṁ 22,1392. 1416.

Evañ ce no viharataṁ antarāyo na hessati 13,39. — 18,138.

Evañ ce yācamānānaṁ añjaliṁ 13,38. — 18,137. (cfr. 20,153.)

Evam taṁ anugacchāmi 19,58. — 22,1759.

Evam tuvaṁ nāga asampadosaṁ 22,1395. 1419.

Evam pi idha vaddhānaṁ 6,39. — 9,9.

Evam pi dahar' ūpeto 16,160. 162. 164. 167. 169.

Evam mittavataṁ atthā sabbe honti 21,88. 191.

Evambhūtassa te rāja (me tāta) 5,105. 106.

Evaṃ yakkha sukhī hohi saha sabbehi ñātibhi 7,21. (cfr. 9,28. 38.)

Evaṃ luddaka nandassu saha sabbehi ñātibhi 5,54. — 7,28. —

15,98. 125. — 21,35. 49. (cfr. 9,28. 38.)

Evaṃ Sakka sukhī hohi saha sabbehi ñātibhi 9,28. 38. (cfr.

5,54 etc. — 7,21.)

Es' asmākaṃ kule dhammo 4,147. 148.

Esa selo mahābrahme (maharāja) pabbato Gandhamādano 22,1936.

2010. 2054.

Esā te upamaṃ rāja atthasandassanī katā 7,89. — 19,33.

Eh' imaṃ ratham āruyha 14,204. — 22,485.

Ehi taṃ anusikkhāmi yathā tvaṃ api 21,36. 50.

Ehi taṃ patinessāmi rājaputta 12,71. — 22,22.

Opānabhūtaṃ me gharaṃ tadāsi 17,171. — 22,1389. 1413. (cfr. 10,52.)

Orabbhikā sūkarikā macchikā 19,128. — 22,469.

Orodhā ca kumārā ca vesiyānā ca brāhmaṇā 22,25, 66. 1321.

1325. 1336. 1340. 1447. 1642. 2462.

Osadhehi ca dibbehi disā bhāti 22,2377. (cfr. 16,163.)

Ohāya maṃ ñātigaṇā ekaṃ pāsavaṣaṃ gataṃ 15,114. — 21,90.

Ka nv' ajja chātā tasitā 22,2181. 2182.

Kacci ārogaṃ yoggan te 22,79. 2419. (cfr. 22,80. 2420.)

Kacci ubho ārogā 22,2360. (cfr. 20,130. 132. — 22,2041. 2043. 2119.

2121. 2296. 2298. 2362. 2409.)

Kacci te sādīsī bhariyā 15,130. — 21,62. 168. (cfr. 15,131. —

21,63. 169.)

Kacci daṃsā ca makasā ca 20,131. — 22,2040. 2120. 2297. 2361.

2410. (cfr. 20,133. — 22,2044. 2122. 2299. 2363.)

Kacci nu tāta kusalaṃ kacci tāta anāmayāṃ 22,75. 2417. (cfr. 15,126 etc.)

Kaccin nu bhoto kusalaṃ kacci bhoto anāmayāṃ 15,126. — 20,130. — 21,58. 164. — 22,2041. 2119. 2296. (cfr. 22,75. 2417. — 22,2360. 2362. — 22,2043. 2121. 2298.)

Kacci bhoto amaccesu doso 15,128. — 21,60. 166. (cfr. 15,129. 21,61. 167.)

Kataññumhi ca posamhi silavante III 12 (22). — 10,63.

Katā me kalyāṇā anekarūpā 21,431. 432.

Kato mayā saṃgaro brāhmaṇena 21,398. 420. (cfr. 16,69. 70. — 21,404. 405.)

Katth' acchatī kattha-m-upeti ṭhānaṃ 16,111. (cfr. 16,118.)

Kathaṇ ca kira puttakāmāyo 22,631. 632.

Kathan nāma sāmasamasundarehi 22,674. 675. 676. 677.

Kathaṃ no abhivādeyya 22,1382. 1384. 1406. 1408.

Kathan no kuñjaraṃ dajjā 22,1717. (cfr. 22,1917.)

Kathaṃ samuddaṃ patari 4,106. (cfr. 4,107. — 5,56.)

Kathaṃkaro kintikaro kim ācamaṃ 14,153. — 17,81.

Kadalimigā bahucitrā biḷārā 22,1206. (cfr. 21,267.)

Kadā antepuraṃ rammaṃ 22,158. 159. 160.

Kadāham ajarathe sannaddhe 22,184. (cfr. 22,215.)

Kadāham ariyagaṇe vatthavante 22,194. (cfr. 22,225.)

Kadāham assagumbe 22,170. (cfr. 22,201. — 19,46. — 22,1834.)

Kadāham assarathe sannaddhe 22,178. (cfr. 19,49. — 22,209.)

Kadāham assārūhe 22,191. (cfr. 22,222.)

Kadāham oṭṭharathe sannaddhe 22,180. (cfr. 22,211.)

Kadāham kuṭāgāre vibhatte 22,161. 162. 163. 164.

Kadāham goṇarathe sannaddhe 22,182. (cfr. 22,213.)

Kadāham dhanuggahe 22,192. (cfr. 22,223.)

Kadāham pokkharanī rammā 22,167. (cfr. 14,216. — 22,1222. 2276.)

Kadāham migarathe sannaddhe 22,188. (cfr. 22,219.)

Kadāham Mithilaṃ phitaṃ 22,145. 146. 147. 148. 149. 151. 152. 153. 154. 155.

- Kadāham meṇḍarathe sannaddhe 22,186. (cfr. 22,217.)
- Kadāham rājaputte 22,193. (cfr. 22,224.)
- Kadāham rathaseṇiyo 22,172. (cfr. 19,49. — 22,203. 1836.)
- Kadāham Vedehe phīte 22,156. 157.
- Kadāham sajjhurathe sannaddhe 22,176. (cfr. 22,207.)
- Kadāham sovaṇṇe rathe 22,174. (cfr. 22,205.)
- Kadāham hatthārūhe 22,190. (cfr. 22,221.)
- Kadāham hatthigumbe 22,168. (cfr. 19,43. — 22,199. 1832.)
- Kadā sattasatā bhariyā 22,195. 196. 197. (cfr. 22,226. 227. 228.)
- Kanditena have brahme 7,110. (cfr. 5,114.)
- Kammārānaṃ yathā ukkā anto jhāyati 22,825. 1511. 1545.
- Kammāsapādena viheṭhitattā 21,471. (cfr. 21,472.)
- Karomi te taṃ vacanaṃ 20,104. — 22,2. 47.
- Kasiraṇ ca parittaṇ ca 22,39. (cfr. 11,58.)
- Kassa aṃkaṃ pariggayha vālavijāniṃ 20,122. — 22,935.)
- Kassa kañcanapaṭṭena puthunā 20,119. — 22,932.
- Kassa jambonadaṃ chattaṃ sasalākaṃ 22,934. (cfr. 20,121.)
- Kassa paggaḥitaṃ chattaṃ sasalākaṃ 20,121. (cfr. 22,934.)
- Kassa bherī mutiṅgā ca saṃkhā 20,118. — 22,931. (cfr. 22,1199.)
- Kassa sutvā sataṃ daruṃ V 249,7. — 19,1.
- Kāyaṃ balākā sikhinī corī 3,70. — 5,131. (cfr. 3,71. 73.)
- Kā nu vijju-r-ivābhāsi osadhī 15,220. — 17,106.
- Kāni kammāni kubbānaṃ kathaṃ viññū 12,76. 82.
- Kāmaṃ kāmayamānassa 12,25. 26.
- Kāmaṃ janapado māsi 13,132. — 22,1723. 1724. (cfr. 13,133.)
- Kālā migā setadantā mama ime 2,25. 26.
- Kāsikasucivatthadharā kuṇḍalino 22,647. 648. 649. 722. 723. 724.
(cfr. 22,650. 725. 726. 727.)
- Kāsiyāni ca dhāretvā khomakodumbarāni ca 22,1801. 1885.
- Kicchā laddho piyo putto 22,347. 348.
- Kim idaṃ appasaddo va 22,2243. 2244. (cfr. 22,2245—46. 2279—
80. 2282—83.)
- Kim idaṃ tuṇhībhūto si 22,2245. 2246. (cfr. 2243 etc.)

- Kim eva disvā Uruvelavāsi N 282. — VI 220,8.
 Kim kammaṃ akarī pubbe 16,30. (cfr. 16,185.)
 Kin te jaṭāhi dummedha 1,134. — 4,98.
 Kin te vataṃ kim pana brahmacariyaṃ 10,77. — 17,169. — 22,1383.
 1412. (cfr. 17,172. — 22,1391. 1415.)
 Kin nu ummattarūpo va 10,141. (cfr. 15,144.)
 Kin nu t' āyaṃ dijo hoti 15,122. — 21,20. 103.
 Kin nu te akaraṃ bālo (dhīro) 13,91. 95.
 Kin nu rurū garahasī migānaṃ 13,124. (cfr. 22,442 etc.)
 Kimsīle kimsamācāre purise 6,42. 51.
 Kuṇālakā bahucitrā sikhaṇḍī 22,1193. (cfr. 21,265.)
 Kuto nu samma āgamma kassa vā pahito tuvaṃ 22,306. 1479.
 Kumbhīla makarā c' ettha 22,1208. (cfr. 10,120.)
 Kurarī hatachāpā va suññaṃ 22,823. 1811. 1812. 1813 (cfr. 22,821.
 1808 etc.)
 Kulaputto va jānāti kulaputte pasamsitum 3,131. 134.
 Kusalaṃ c' eva no (me) brahme 22,2043. 2121. 2298. (cfr. 15,126 etc.)
 Kusalaṃ c' eva no rāja atho rāja 20,132. (cfr. 15,126. — 20,130.
 — 22,2360. 2362.)
 Kusalaṃ c' eva me putta 22,76. 2418. (cfr. 22,2043 etc.)
 Kusalaṃ c' eva me samma 22,1478. 1916. (cfr. 22,76 etc.)
 Kusalaṃ c' eva me haṃsa 15,127. — 21,59. 165. (cfr. 15,126 etc.)
 Kusalaṃ paṭinandāmi Bhūridatta 22,779. 781.
 Kusalā naccagītassa sikkhitā 22,93. 110.
 Kena te tādiso vaṇṇo II 255,13. (cfr. II 255,25. — III 409 (14).)
 Kevalo cāpi nigamo Sivayo 22,1715. 1730. 1738.
 Kesesu jātaṃ bandhitvā 22,2368. (cfr. 22,2011 etc.)
 Ko nu santamhi pajjote III 197,19. — VI 371,11.
 Koso ca tuyhaṃ vipulo, koṭṭhāgāraṃ ca 17,212. 213.

Khaṇant' ālukalambāni 14,279. — 22,2364.

Khattiyamantā ca tayo ca vedā 22,927. 928.

Khattiyassa pamattassa raṭṭhasmiṃ 16,308. — 17,5.

Khattiyā brāhmaṇa vessā suddā 5,68. — 13,8. — 14,72. 73. 74.

Kharājīnā jaṭilā paṃkadantā 6,10. — 14,62.

Khippam antepuraṃ gantvā (netvā) rañño dassehi 21,37. 51.

(cfr. 21,40.)

Khīrodanaṃ aham adāsīm III 409 (11). (cfr. II 255,22.)

Khuddānaṃ lahucittānaṃ akataññuna 21,311. (cfr. IV 144 (3).)

Gacchatha bho gharāṇiyo 22,634. 635.

Gatito ca ratto ca adhimucchito ca 6,15. (cfr. 9,23.)

Gandho isīnaṃ ciradakkhitānaṃ 17,54. 55.

Gambhīrapañhaṃ manasābhicintayaṃ 17,76. (cfr. 10,69^a.)

Gavañ ce taramānānaṃ ujum gacchati 4,135. — 18,106. 170.

Gavañ ce taramānānaṃ jimhaṃ gacchati 4,133. — 18,104. 168.

Gāthā imā atthavati suvyañjanā 17,91. — 21,445.

Gāme vā yadi vāraññe 5,32. — 6,2. 5. (cfr. 2,54.)

Gāvo bahitiṇassēva omasanti varam varam 21,320. 329.

Guyham atthaṃ asambuddhaṃ 16,239. — VI 388,25.

Guyhañ ca tassa n' akkhāti 12,79. (cfr. 12,85.)

Guyhassa hi guyham eva sādhu VI 381,5. 388,17.

Gharaṃ āvasamānassa gahaṭṭhassa 22,1249. (cfr. 1242.)

Caṃkamaṃ tattha māpesīm N 40. — I 7 (11).

Caje cajantaṃ, vanathaṃ na kayirā 2,145. — 4,131.

Catukkaṇṇaṃ va kedāraṃ 6,35. (cfr. 9,3. 5.)

Catubbhi atṭh' ajjhagamā 1,103. — 5,98. (cfr. 10,4–5.)

Cando ca suriyo ca ubho sudassanā 14,149. 150.

Cammavāsī chamā seti jātavedaṃ namassati 22,2011. 2016. 2034.
2038. 2055. 2059. 2115. 2368.

Cātuddasiṃ pannarasim (pañcadasiṃ) 14,114. — 22,502. 515–16.
523–24. 532–33. 541–42. 548–49. (cfr. 15,226. — 17,176. —
22,1003. 1059.)

Cittakūṭo ti yaṃ āha devarājapavesanaṃ 22,561. (cfr. II 210 (12).)

Cirassaṃ vata passāma 6,136. (cfr. 15,294–95.)

Cirānūvuttham pi piyaṃ manāpaṃ 21,313. (cfr. 21,324.)

Coriyo kaṭhinā h' etā vālā I 295,11. — 21,331.

Corinaṃ bahubuddhīnaṃ yāsu saccam I 295,7. — 16,295. —
21,344.

Janinda nāññatra manussalokā 15,258. (cfr. 17,182.)

Jayo hi Buddhassa sirimato ayaṃ N 274. 275. 276. 277.

Jātarūpamayā kaṇṇā 22,1161. 1173.

Jātīmaḍo ca atimānitā ca 15,6. 7.

Jivhā tassa dvidhā hoti 8,50. (cfr. 8,52.)

Jiranti ve rājarathā sucittā 21,409. 443.

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Ñātīnaṃ ca piyo hoti mittesu 3,120. — 16,177.

Ñātīsu mittesu katā me kārā 21,435. 436.

Dayhamānena gattena niccam 19,90. 106.

Dayhamāno na jānāti 5,20. 22. 24. 26. 28.

Tagaraṇ ca palāsena yo naro 15,164. — 22,1051.

Taggha te aham akkhissam yathāpi kusalo tathā 16,172. 186.
(cfr. 22,1935.)

Tato kumāre ādāya 22,2147. 2148.

Tato khomaṇ ca kāyūraṃ 22,2444. 2445.

Tato ca kho so gantvāna Mātharo 22,1476. 1494.

Tato [ca] rājā taramāno yuttam āruyha sandanaṃ 19,71. — 22,71.

Tato ca rājā pāyāsi senāya 19,6. — 20,107. — 22,1500.

Tato cut' āhaṃ Vedeha 22,1001. (cfr. 22,1061. 1064—67.)

Tato tāta nivattassu, māssu etto paraṃ gami 6,35. — 9,3. 5.

Tato ratyā vivasane 19,124. — 21,188. 372. — 22,1011. 1728. 1820.

2295. 2328. (cfr. 22,1731. 1739.)

Tato vātātāpe ghore N 295. (cfr. 20,96. 170.)

Tato Vessantaro rājā dānaṃ datvāna khattiyo 22,1893. 2180. 2469.

Tato saṭṭhi-sahassāni yudhino cārudassanā 22,2374. 2435. 2461.

Tato so rajjum ādāya 22,2152. 2198.

Tato have dhitimā rājaputto 16,78*. 90. 95.

Tatth' addasā kuṇjaraṃ chabbisāṇaṃ 16,116. (cfr. 16,107.)

Tatth' addasā pokkharāṇiṃ adūre 16,117. (cfr. 16,112.)

Tatth' ev' ete vattapadā IV 422 v. 11. — 17,48. (cfr. 17,13. 25.)

Tatth' eva sā pokkharāṇi adūre 16,112. (cfr. 16,117.)

Tattha kā nandi kā khiddā 15,37. — 22,115.

Tattha-ppadhānaṃ padahim N 44. — I 10 (30).

Tattha pakkhī sanniratā khemino 21,265. (cfr. 22,1192. 1193.)

Tattha pānāya-m-āyanti nānāmigagaṇā 21,266. (cfr. 22,1204.)

Tattha bindussarā vaggū nānāvanna 22,1945. 2396.

Tath' acchaṭi kuṇjaro chabbisāṇo 16,107. (cfr. 16,116.)

Tath' eva tvaṃ sabbabhave passa N 139. — III 242 (26).

Tadāsi yaṃ bhimsanakam 22,1708. 1709. 1843. 1844. 2149. 2150 2308.

Taṃ abravī mahārājā Sivinaṃ 22,1856. 1883.

Taṃ abravī rājaputti Maddi 22,1749. 1754. 1855. 1863. 1882. 1891.

Taṇ ca disvāna āyantaṃ jalantaṃ 20,117. — 22,74.

Taṇ ca disvāna āyantaṃ pitaraṃ 22,2407. (cfr. 22,2422.)

Taṃ taṃ Kaṇhājinā voca 22,2199. (cfr. 22,2347.)

Taṃ taṃ vadāmi Kosiya: dehi dānaṃ 21,194. 196. 198.

Taṃ tvaṃ bhattaṃ patiggayha 14,271. 274. 283.

Taṃ devā paṭinandiṃsu 14,206. — 22,570. (cfr. 15,150 etc.)

Taṃ n' ussahe jīvikattho pahātuṃ 6,15. — 9,23.

Taṃ nāgakaṇṇā caritaṃ gaṇena 15,248. — 22,1374.

Taṃ me vataṃ taṃ pana brahmacariyaṃ 17,172. — 22,1391.
1415. (cfr. 10,77. — 17,169. — 22,1388. 1412.)

Taṃ lobhā pakataṃ kammaṃ 9,68. (cfr. 9,48.)

Taṃ vo vadāmi, bhaddaṃ vo 7,104. — 13,25. — 16,221.

Taṃ saṃgaram brāhmaṇassa-ppadāya 16,67. 69. 70. — 21,397.
398. 405. 420.

Tasmā phalapuṭassēva ṇatvā 15,165. — 22,1052.

Tasmā sataṇ ca asataṇ ca 2,58. — 10,114. — 22,2317.

Tasmā hi chandāgamanam 2,125. — 8,59. — 19,99.

Tasmā hi dhīrassa bahussutassa 11,91. (cfr. 16,258.)

Tasmā hi paṇḍito poso N 296. — 14,200.

Tasmim me Sivayo kuddhā 22,1920. (cfr. 22,1923. 1934.)

Tassānujaṃ dhītaram kāmayāmi 22,1351. (cfr. 1439.)

Tassāvidūre pokkharani 22,2027. 2063.

Tassa taṃ dadato dānam 22,432. (cfr. 22,412.)

Tassa taṃ vacanam sutvā pasādam 21,47. 68.

Tassa te anumodanti ubho Nārada-Pabbatā 22,2293. 2315.

Tassa pāde gahetvāna katvā ca nam padakkhiṇam 17,136.
— 22,49

Tassa puṭṭho vyākāsi Mātali 22,443. 446. 449. 452. 455. 458. 462.
465. 468. 471. 474. 477. 483. 486. 490. 495. 499. 506. 512. 520. 529.
538. 545. 552. 566.

Tassa puttā ca dārā ca 6,38. — 9,8.

Tassa rajjass' aham bhīto 22,36. (cfr. 22,61.)

Tassā me passa vimānam II 255,23. — III 409 (12).

Tassā sumajjhāya piyāya hetu 22,1351. 1440. — VI 327,5.

Tā ca sattasatā bhariyā 22,236—241.

Tālā ca mūlā ca phalā ca 15,199. (cfr. 18,21.)

Ticīvaraṇ ca patto ca N 273. — III 377,19.

Tīṇalatāni (tīṇalatā ca) osadhyo pabbatāni vanāni ca 16,289.

— 22,2203.

Tiṇḍukāni piyālāni madhuke kāsūmāriyo 15,151. — 20,136. —

22,337. 393. 2047. 2125. 2309.

Tirokuḍḍaṃ tiroselam samatiggayha pabbataṃ 15,79. 81.

Tumhehi brahme pakato 22,1982. 1983. 1999. 2000.

Tulā yathā paggaḥitā samadaṇḍā 22,1268. 1269. (cfr. 22,1043.)

Tuvan nu seṭṭho tvaṃ anuttaro si 18,99. — VI 261,10.

Te andhakarāṇe kāme 9,48. (cfr. 9,68.)

Te aroge anuppatte disvāna parame diḥe 21,86. 189.

Te gantvā dīgham addhānaṃ 22,1911. (cfr. 22,2397. — 11,101.)

Te nūna puttakā mayhaṃ kapaṇāya 22,2217—21.

Te patitā pamuttana bhattunā 21,87. 190.

Te su mattā kilantā ca sampatanti 22,1823. — VI 504,17.

Te hi nūna marissanti 15,86. 90. 96.

Ten' amhi evaṃ jalitānubhāvā II 255,27. — III 409 (16).

Tena me tādiso vaṇṇo II 255,25. — III 409 (14). (cfr. II 255 (13).)

Tesaṃ sokavighātāya tayā anumatā 21,83. (cfr. 21,186.)

Tvaṃ lohitakkho vihatantaramso 15,256. — 17,180.)

Thiyā guyhaṃ na saṃseyya 16,238. — VI 388,23.

Dajjemu kho te sutanuṃ sunettaṃ 22,1354. (cfr. 22,1155. 1157.)

Dadato ca me na khīyetha 13,99. — 22,2329.

Dadāmi te gāmaṇāni pañca 11,24. — 16,61. (cfr. 11,15.)

Dadāmi te brāhmaṇa rohiṇīnaṃ 3,30. — 4,92. — 7,60.

Dadāmi dāni te bhariyaṃ 22,1506. (cfr. 22,2319.)

Dadāmi na vikampāmi 22,1706. (cfr. 22,2306.)

Dadāhi dāni me bhariyaṃ 22,1502. 1505. (cfr. 22,1506. 2319.)

- Dadāhi me gāmavarāni pañca 11,15. (cfr. 11,24. — 16,61.)
- Dammi nikkhasataṃ ludda 15,110. 230.
- Dammi nikkhasahassan te 22,1630. (cfr. 1638)
- Daharo c' asi dummedha paṭhamuppattito susu 5,120. (cfr. 22,95.)
- Dānaṃ sīlaṃ pariccāgaṃ ajjavaṃ 6,73. — III 320 (6). 412 (20).
— 21,176.
- Dānāni dehi Koṇḍañña, ahimsā 22,597. 602. 604.
- Dāsakammakarā heṭṭhā uddhaṃ I 401 (7). — III 234 (24).
- Dinnaṃ nikkhasahassam me 22,1638. (cfr. 1630.)
- Dinnaṃ me dānaṃ bahudhā bahunnaṃ 21,437. 438.
- Divā vā yadi vā rattiṃ 22,1270. 1271.
- Disā catasso vidisā catasso I 401 (10). — 16,104.
- Disvā khurappe dhanuveganunne 3,43. 44.
- Disvāna nāgassa gatiṃ ṭhitiṃ ca 16,118. (cfr. 16,111.)
- Dīpaṃkaro lokavidū āhutīraṃ paṭiggaho N 70. 85.
- Disvāna patitaṃ Sāmaṃ 22,362. 363. 364. 365. 376. 384.
- Dīpā atho pi veyyagghā 19,49. — 22,203—5. 207. (cfr. 22,172 etc.)
- Dukkataṃ ca hi no putta 22,2370. 2431.
- Dukkhaṃ kho me janayatha 22, 609. 624. (cfr. 641.)
- Dukkhūpanīto pi naro sapañño 13,138. — 22,138.
- Duddadaṃ dadamānānaṃ dukkaraṃ kamma 2,57. — 10,113. —
22,2316.
- Ḍunniggahassa lahuno I 312,15. 400 (12).
- Dumapphalān' eva patanti mānavā 15,329. — 17,188.
- Dulladdham me āsi Sutasoma 17,194. 195. 201. 202.
- Devatā nu si gandhabbo ādu Sakko 19,63. — 20,93. — 22,7.
- Devaputto mahiddhiko Mātali 14,203. — 22,434.
- Devavāhavahaṃ yānaṃ assaṃ āruya 22,1162. 1174.
- Devā na jīranti yathā manussā 11,47. 48.
- Deviddhipatto mahānubhāvo 15,257. — 17,181.
- Doso rajo na ca pana reṇu vuccati I 118,1. (cfr. I 117,30. 118,2.)
- Dvayaṃ yācanako tāta (rāja) 2,121. — 4,89.

Dve ca sādisiyo bhariyā 15,111. 231.

Dve me goṇā mahārāja II 165.26. 166.10.

Dhataratthā mahārāja haṃsādhipatino 21,38. 41. 52.

Dhan' āpi (dhanam pi) dhanakāmānam nassati 20,175. 176.

Dhanum adejjham katvāna 6,76. — 13,120.

Dhame dhame nātidhame 1,58. 59.

Dhammaṃ cara mahārāja 17,38—47. — 18,114—122. — 22,401—410.

— I 177.28. — IV 401—422 (Cod. B).

Dhammena kira jātassa pitā puttassa makkaṭo 4,151. (cfr. Jāt. (58).)

Dhammena mocehi (mocemi) asāhasena 15, 228. 229.

Dhammo patho mahārāja adhammo pana uppatho 19,81. (cfr. 15,343.)

Dhammo have pātur ahosi pubbe 11,28. — III 29 (4).

Dhammo have rakkhati dhammacāriṃ N 224. — 10,86. 87. — 15,342.

Dhavassakaṇṇā khadirā sālā 22,2013. 2056.

Dhārento brāhmaṇaṃ vaṇṇaṃ āsadañ ca 22,2011. 2016. 2034. 2038. 2055. 2059. 2115. (cfr. 2368.)

Dhi-r-atthu kāme subahū 9,69. (cfr. 11,64)

Dhi-r-atthu taṃ āturaṃ pūtikāyaṃ 3,129. — III 244 (8).

Dhi-r-atthu taṃ yasalābhaṃ 3,110. — 4,36. 38. — 9,33.

Nāccāhitaṃ kamma karosi luddaṃ 17,76. (cfr. 10,69^a.)

N' atthi citte paśannaṃhi I 228,12. — III 409 (9).

Nādhicca laddhaṃ na pariṇāmajam me 17,168. — 22,1387. 1411.

N' amhi devo na gandhabbo na pi Sakko 19,64. — 20,94. — 22,8.

Nāyam pure uṇṇamati II 63,2. — VI 346,20.

Nāssa sīlaṃ vijānātha 2,48. 171. — 6,66.

- Nāhaṃ evaṃgataṃ jātu 22,510. 536.
 Nāhaṃ dukkhapareto pi dhataratṭha 15,116. — 21,92. 93.
 Nāhaṃ balākā sikhinī 3,71. (cfr. 3,74.)
 Nāhaṃ Rohanta gacchāmi 15,85. 87. 89. 91.
 Na idha santi samaṇabrāhmaṇā va 22,1393. 1417.
 Na kir' atthi anomadassisu I 228,14. — 7,142.
 Na kho no deva passāmi 22,2279. 2280. 2282. 2283. 2284. (cfr. 22,2243-46.)
 Na gūyhaṃ atthaṃ vivareyya 16,237. — VI 388,21.
 Na c' amhi vyamhito nāga 22,1381. 1405.
 Na cāyaṃ brāhmaṇo tāta 22,2200. 2348. (cfr. 22,2160.)
 Na cāhaṃ etaṃ icchāmi 14,213. — 22,574.
 Na ca mayhaṃ chinnaṃ hadayaṃ 17,200. (cfr. 17,193. 199. 215.)
 Na taṃ varaṃ arahati jantu dātuṃ 21,448. 464.
 Na tādisī arahasi āsanūdaṃ 21,240. 248. 253.
 Na te kaṭṭhāni bhinnāni 13,40. — 18,25. — 22,2277.
 Na dhanena na vittena labbhā 22,1155. 1157. (cfr. 1354.)
 Na naṃ umhayate disvā 2,89. — 12,77.
 Na paṇḍitā attasukhassa hetu V 147 (12). — VI 374,31.
 Na pāpajanasamsevī 1,137. — 7,12.
 Na puttahetu na dhanassa hetu 15,255. — 17,179.
 Na Migājina jātucca akaṃ kañci kudācanaṃ 22,260. 263.
 Na me idaṃ tathā dukkhaṃ 16,282. 294. — 22,309. 310. 2163. 2164.
 Na me dessā ubho cakkhū (puttā) VI 406 (17). — 22,2311.
 Na me piyaṃ appiyaṃ vāpi hoti 16,258. (cfr. 11,91.)
 Na me sutāṃ vā diṭṭhaṃ vā 5,53. (cfr. 21,102.)
 Na ve anattakusalena atthacariyā 1,45. 46.
 Na ve dissanti sappaññā 7,58. — (cfr. 20,98.)
 Na ve piyaṃ me ti janinda tādiso 6,83. — 21,457.
 Na ve rudanti matimanto sapaññā 21,395. (cfr. 6,115. — 15,219. 259. 260. — 17,189. 190.)
 Na santi devā, pavasanti nūna 2,83. — 16,283.
 Na santhavasmā param atthi seyyo 2,24. (cfr. 22,21. 23.)

Na so mitto yo sadā appamatto 5,64. 72.

Na ha nūn' imassa rañño 5,47. 48. — 22,713. 714.

Na h' ete ettakā yeva Buddhadhammā N,130. 135. 140. 145. 150.
155. 160. 165. 170.

Nā h' eva vedā aphaḷā bhavanti 6,13. — 14,65.

Na h' eva sabbattha balena[~]kiccaṃ 5,42. — V 121 (26).

Na hi dhammo, adhammo ca 15,343. (cfr. 19,81.)

Na hi verena verāni 5,110. — 9,14.

Na hi sabbesu ṭhānesu puriso 8,22. 23.

Naggā nadī anodikā I 307,13. — 22,1874.

Nanu Maddī varārohā 22,2253. (cfr. 22,2285. 2294.)

Nanu maṃ samma jānāsi 3,74. (cfr. 3,71.)

Nabhā ca dūre paṭhavī ca dūre 21,410. 444.

Name namantassa, bhaje bhajantaṃ 2,144. — 4,130.

Namo te Kāsirāj' atthu 22,320. 354. (cfr. 15,233.)

Narānam ārāmakarāsu nārisu 21,307. (cfr. III 132,19.)

Nigrodham eva seveyya 1,11. — 10,66.

Niccaṃ ubhiggahadayā 1,136. (cfr. 6,132.)

Niccaṃ ubbegino kākā vaṃkā 6,132. (cfr. 1,136. — 10,125.)

Ninnādītā te paṭhavi 22,2292. 2314.

Niyyamāne pisācena kin nu tāta udikkhasi 22,2160. 2200. 2348.

Nivesanāni māpetvā Vedeḥassa yasassino 22,1497. 1499.

Nivesanesu sobbhesu rathiyā 22,754. 757.

Nisamma khattiyo kayirā 4,128. — 5,5. — 15,210. — VI 376,1.

Nice c' olambate suriyo 22,2215. (cfr. 22,2201.)

Nekkhaṃ gīvan te kāressaṃ 20,14—18.

Paṃko ca kāmā palipo ca kāmā 6,14. — 15,302. (cfr. 15,312.)

Pañcamāṃ bhadrāṃ adhanassa 19,16. (cfr. 19,12 etc. — 22,245.)

Paññā hi setṭhā kusalā vadanti III 348,18. — 17,80.

Paññāy' upetaṃ siriyā vihīnaṃ IV 412,26. — VI 356,9.

Pañño vajjho Mahosadho ti VI 384,25. — VI 386,14.

Paṭiggahītaṃ yaṃ dinnaṃ [ca] sabbassa 20,138. — 22,1923. 1934.

2049. (cfr. 1920.)

Paṭirājūhi te kaññā ānayasāṃ 22,94. 111.

Paṇḍukambalasañchannaṃ pabhinnaṃ 22,1718. 1918.

Pat' eva patataṃ seṭṭha 15,115. — 21,91.

Patit' assu mayaṃ bhoto vara taṃ bhaññaṃ icchasi 20,98.

(cfr. 7,58.)

Panādo nāma so rājā yassa yūpo suvaṇṇayo 3,40. — IV 325,7.

Pabhāseti idaṃ vyamhaṃ phalikāsu 22,504. 517. 525.

Pabhāseti idaṃ vyamhaṃ veluriyāsu 22,508. 534.

Parassa vā attano vāpi hetu VI 360,20. 361,10.

Paripakko me (te) gabbho 17,203. 204.

Parūḥhakacchanakhalomā paṃkadantā 14,238. 277. — 22,1704

Parosātaṃ khattiyā te (me) gahitā 21,453. 454.

Parosataṃ jānapadā mahāsālā 20,105. 140.

Parosataṃ ve (parosahassam) pi samāgatānaṃ 1,98. 100.

Palāsādā (pālasatā) ca gavajā ca mahisā 21,267. — 22,1205.

Pass' ettha pokkharāṇiyo 22,1222. (cfr. 14,216. — 22,167. 2276.)

Passa: toraṇamaggesu nānādiḷḷagaṇā 22,1192. (cfr. 21,265.)

Passa: pabbatapādesu nānāmiḷḷagaṇā 22,1204. (cfr. 21,266.)

Passa bherī mutiṅgā ca 22,1199. (cfr. 20,118. — 22,931.)

Passāmi vo 'haṃ daharīṃ kumārīṃ 7,117. — 15,306. (cfr. 22,99.)

Pahūtabhakkhaṃ bahuannaḷḷaṇaṃ 17,154. 172. — 22,1175. 1255.

Pāṭihāriyapakkhaṇ ca 14,114. — 22,502. 516. 523. 533. 542. 549.

Pāṭhīnaṃ pāvusaṃ macchaṃ vāḷajaṃ 10,120. (cfr. 22,1208.)

Pāṇātipātā viratassa brūhi (brūmi) 14,146. 147.

Pāṇātipātā virato nu s' ajja 14,145. 167.

Pāṭheyyaṃ me karohi tvaṃ saṃkulyā 22,1977. (cfr. 22,2035.)

Pāpāni kammāni karitvāna rāja 6,11. (cfr. 14,63.)

Pitā ca mātā ca upatṭhitā me 21,433. 434.

Piyaṃ kho āḷi me (te) hotu 9,101. 102.

Puṇṇaṃ nadim yena ca peyyam āhu 2,126. (cfr. V 122 (5).)

- Punṇaṁ pi ce 'maṁ (c' etaṁ) paṭhaviṁ dhanena 21,323. — 22,1366.
 Pūtimacchaṁ kusaggena yo naro 15,163. — 22,1050.
 Puthulomamacchākiṇṇaṁ supatitthaṁ 22,1940. 1947.
 Puna p' āpajjasī samma 3,72. 75. — 5,135.
 Pupphaṛukkhehi sañchannaṁ 22,1944. 2395.
 Pubbe va kho si vutto: dukkaraṁ 22,610. 625. 642.
 Pubbe va dānā sumanā bhavāma III 300,13. — 10,80.
 Purimaṁ sarāma' ahaṁ jātiṁ 22,34. (cfr. 22,59.)

Phalānaṁ iva pakkānaṁ niccaṁ 11,85. — 22,117.

- Bahujjano pasanno 'si disvā 22,1450. 1645.
 Bahum idaṁ mūlaphalaṁ 14,160. — 22,2226.
 Bahussutā ye bahuṭhānacintino 6,115. — 15,219. 259. 260. — 17,189.
 190. — 21,395.
 Bahū janapadā c' aññe negamā ca samāgatā 22,27. (cfr. 13,131.
 — 22,68. 1323. 1327. 1338. 1342. 1449. 1644.)
 Bahūni c' assa (vassa-) pūgāni assame 20,134. — 22,2045.
 Bālo tuvaṁ elamūgo si rāja 22,1519. (cfr. 22,1470.)
 Bālhaṁ kho si Sāma 22,366—71.
 Bilasataṁ maṁ katvā yajassu 22,716. 717.
 Brahāvālamigākiṇṇaṁ 22,356. 357. 358. 359.

- Bhaṇaṁ kaṇṇasukhaṁ vācaṁ 15,100. 101.
 Bhaddako vat' ayaṁ pakkhī dijo 2,170. — 6,65. — 14,13. — 15,154.
 Bhamarā pupphagandhena 22,2032. 2067. 2081. (cfr. 22,2108.)
 Bhayaṁ hi maṁ viṇḍati sūta disvā 13,124. — 22,442. 445. 448. 451.
 454. 457. 461. 464. 467. 470. 473. 477. 482. 489. (cfr. 22,494 etc.)

Bharāmi mātāpitaro 7,24. (cfr. 7,27.)

Bharukacchā payātānaṃ vāṇijānaṃ 5,57. — 11,106. 108. 110. 112.

114. 116.

Bhave ca nandati tassa 12,86. (cfr. 12,80.)

Bhūmindharo Varuṇo nāma nāgo 22,1350. 1439.

Bhogī hi te santi idh' ūpapannā 22,1394. 1418.

Māmsarasabhojanā nahāpakasunahātā 22,650. 725. 726. 727.

Maṇayo saṃkhamuttaṇ ca vatthakaṃ 21,184. — 22,224.

Maṇī mama vijjati lohitaṃko 17,186. — VI 274 (22).

Mataṃ marissaṃ rodanti 5,113. — 7,109.

Maddi ca sirasā pāde 22,2408. (cfr. 2423.)

Manussattaṃ līṅgasampatti N 69. — I 44,20.

Manussassêva me sīsaṃ 4,81. 82.

Manussindaṃ jahitvāna 4,177. — III 362 (24).

Manoharo nāma maṇī mamāyaṃ 22,1184. (cfr. 17,186.)

Mayam eva bāl' amhase elamūgā 22,1470. (cfr. 22,1519.)

Maraṇaṃ vā tayā saddhiṃ jīvitam vā 21,3. — 22,1756.

Mahāmattā ca me atthi 11,101. (cfr. 22,1911.)

Mahārājass' ahaṃ dhītā 6,41. (cfr. 6,50.)

Mahārukkhassa phalino āmaṃ chindati 18,172. (cfr. 18,174.)

Mahārukkhūpamaṃ raṭṭhaṃ adhammena 18,173. (cfr. 18,175.)

Mā tuvaṃ Cande rodi 14,27. (cfr. 17,205. — 22,710.)

Mā tvaṃ bhāyī mahārāja 22,1547—53.

Mā naṃ rūpena pāmesi 20,21—33.

Mā no deva avadhi, dase no dehi 22,605—8. 620—23. 690—93.

Mā putta saddahesi: sugatī kira hoti 22,596. 601.

Mā [ca] putte mā ca patim addakkhi 14,25. 26. — 22,686—89.

Mā bālhaṃ paridevesi 22,315. (cfr. 22,349.)

Mā bhāyī patataṃ seṭṭha, na hi bhāyanti 21,100. 127.

Mā me janapado āsi 13,133. (cfr. 13,132. — 22,1723—24.)

- Mātaraṃ pitaraṇ cāpi jīṇṇake 12,44. 55. 56.
 Mātaraṃ pitaraṃ mayhaṃ vutto vajjāsi vandanaṃ 22,48. 321.
 Mātāpitā disā pubbā ācariyā I 401 (5). — III 234 (22).
 Mātāpitā samaṇabrāhmaṇā ca 11,35. 36.
 Mātāpettibharaṃ jantaṃ kule I 202,3. — 22,1786.
 Māyā c' esā marici ca soko rogo c' upaddavo I 288 (18). — II 330 (19). — 21,118. — V 431 (23).
 Mālaṇ ca gandhaṇ ca vilepanaṇ ca 22,1390. 1414.
 Mālāgiri Himavā yo ca Gijjho 22,880. 916.
 Migānaṃ vighāsaṃ anvesaṃ 22,317. 351.
 Mitte tass' eva bhajati amitte 12,84. (cfr. 12,78.)
 Mutto Campeyyako nāgo 15,233. (cfr. 22,320. 354.)
 Mutto tuvaṃ porisādassa hatthā 21,400. 426. 430. (cfr. 16,71. — 21,406.)
 Musā tāsāṃ yathā saccaṃ saccaṃ tāsāṃ I 295,9. — 21,329. (cfr. 21,320.)
 Moho rajo na ca pana reṇu vuccati I 118,2. (cfr. I 117,30.)
- Yakkhā pisācā athavāpi petā 15,331. (cfr. 15,332.)
 Yajassu yaññaṃ khāda maṃ porisāda 21,427. 438. (cfr. 420.)
 Yato sarāmi attānaṃ yato patto 'smi viññutaṃ 8,20. — 11,117. — 22,302.
 Yattha posaṃ na jānanti jātiyā vinayena vā 3,11. — 4,15.
 Yattha verī nivisati (nivasati) 1,102. — 7,61.
 Yathā andughare puriso ciravuttho N 138. — III 242 (24).
 Yathāpi bijaṃ aggismiṃ dayhati III 12, (21). — 10,62.
 Yathāpi maccho balisaṃ vamaṃ 22,1467. (cfr. 22,1514.)
 Yathāpi himavā brahme pabbato Gandhamādana 16,163. (cfr. 22,2376—77.)
 Yathā āraññaṃ nāgaṃ poto anveti 19,57. (cfr. 22,1758.)
 Yathā nadī ca pantho ca 1,64. — 21,319.

- Yathā pita vā athavāpi mātā 21,473. 474.
 Yathā yācitakaṃ yānaṃ yathā 14,212. — 22,573.
 Yathā ye keci Sambuddhā N 191—93.
 Yathā vārivaho pūro 22,2128. 2305. (cfr. 22,106. 107.)
 Yad esamānā vicaranti loke 14,91. (cfr. 14,159.)
 Yadā ca sarasampanno moro 4,154. (cfr. 4,156.)
 Yadā dakkhisi naccante kumāre 22,1766. 1767.
 Yadā dakkhisi mātāṅgaṃ kuñjaram 22,1768. 1769.
 Yadā dakkhisi hemante pupphite 22,1779. 1781.
 Yadā parābhavo hoti poso 2,28. — 7,26. — 15,119. — 21,23.
 Yadā morīhi parikiṇṇaṃ 22,1776—78.
 Yadā hemantike māse 22,1780. 1782.
 Yadi kira yajitvā puttehi 22,627. 628.
 Yadi te suto Puṇṇako nāma yakkho 22,1350. 1438.
 Yadi sakuṇi maṃsaṃ icchasi 22,655—62.
 Yaṃ āhu devesu Sujampatīti 15,55. — 17,52.
 Yaṃ etā upasevanti chandasā 3,36. 39. — 15,290. — 21,347.
 Yaṃ kiñc' atthi kataṃ puññaṃ 22,383. 386. 2442.
 Yaṃ kiñci ratanaṃ atthi 21,183. (cfr. 22,747.)
 Yaṃ taṃ Kaṇhājinā voca 22,2347. (cfr. 22,2199.)
 Yaṃ tv-eva jaññā sadiso maman ti 2,22. (cfr. 22,1518.)
 Yaṃ nissitā jagatiruhaṃ vihaṃgamā 1,35. — 9,56.
 Yaṃ nu gijjho yojanasataṃ kuṇapāni 2,27. — 7,25.
 Yaṃ yaṃ hi rāja bhajati 15,160. — 22,1047.
 Yaṃ hi kayirā taṃ hi vade 4,78. — 5,71. — 6,31.
 Yasmim mano nivisati 1,67. (cfr. 13,34.)
 Yass' ete caturo dhammā 1,56. — 2,146. — V 122 (20). (cfr. 1,57.)
 Yassa kāyena vācāya manasā 4,187. — 9,82.
 Yassa pubbe anikāni 22,1794—95. (cfr. 1792—93.)
 Yassa pubbe dhajaggāni 22,1792—93. (cfr. 1794—95.)
 Yassa ratyā vivasane 22,101. (cfr. 19,124 etc.)
 Yassa rukkhassa chāyāya nisideyya 14,196. — 18,153. — 22,10.
 1365. — VI 375,11.

Yassā hi dhammaṃ puriso (manujo) vijaññā 21,467. — VI 375,19.

Yā te sā bhariyā anariyarūpā 10,75. 76.

Yā daḷiddi daḷidassa aḍḍhā 4,80. — 22,1876.

Yādisaṃ kurute mittam 15,161. — 22,1048.

Yānanāvā ca me hotha acalā 22,2144. 2146.

Yāni karoti puriso tāni attani passati 2,143. — 5,15.

Yāvata candimasuriyā pariharanti I 132 (1). — 3,22.

Yāvanto purissass' attham guyham 16,240. — VI 388,27.

Yuvā ca daharo cāsi paṭhamuppattito susu 22,95. (cfr. 5,120.)

Yuvā care brahmacariyam 22,96. 97.

Y' assu pubbe hatthivaradhuragate 22,651. (cfr. 22,652—54.)

Ye kec' ime maccharino kadariyā 21,207. — 22,447.

Ye khattiyā ye idha bhūmipālā 21,451. 452.

Ye na (ca) kāhanti ovādam 2,87. 88.

Ye jīvalokasmiṃ asādhukammīno 22,466. 487.

Ye jīvalokasmiṃ supāpadhammīno 22,450. 459.

Ye brāhmaṇā vedagū sabbadhamme 2,18. 18^b.

Ye maṃ pure paccudenti araññā 22,2236. (cfr. 7,105.)

Ye vuddhā ye ca daharā 22,1827. 2325.

Yena saccen' ayaṃ Sāmo 22,377—82. 385. (cfr. 729.)

Yena sattu bilaṅgā ca I 424,20. — VI 365,21.

Yesam pubbe khandhesu 22,719—20.

Yesam rāgo ca doso ca avijjā ca virājitā 7,139. — 15,23.

Yesam vo ediso dhammo adhammo 3,63. 90.

Yo atthakāmassa hitānukampino 1,40. 41. 42. — 6,16.

Yo alīnena cittena 1,54. (cfr. 1,55.)

Yo icche puriso hotum jātijātim punappunam 22,1076. 1077.

Yo kopaneyye na karoti kopam IV 14,24. — VI 257,21.

Yo ca $\left\{ \begin{array}{c} \text{'dha} \\ \text{ve} \end{array} \right\}$ uppatitam attham 4,163. 164. — 6,62. 63. — 8,25.

26. — 10,96. 97.

Yo ca etāni ṭhānāni 12,48. (cfr. 12,64. — 16,176.)

Yo ca yācanajīvāno kāle 7,56. 57.

- Yo ca rājā addhammaṭṭho 18,180. (cfr. 19,103.)
 Yo ca vantakāsāv' assa silesu 2,141. — 16,123.
 Yo cajetha mahārāja bhattāraṃ 22,1628. 1629.
 Yo taṃ (te) vissāsaya tāta vissāsaṃ ca 4,186. — 9,81.
 Yo te (me) kato saṅgaro brāhmaṇena 21,404. 405. (cfr. 16,69.
 70. — 21,398. 420.)
 Yo disvā bhikkhuṃ caraṇūpapannaṃ 6,112. 113.
 Yo dukkhaphuṭṭhāya bhaveyya tāṇaṃ 1,101. — 2,133.
 Yo pahaṭṭhena cittena 1,55. (cfr. 1,54.)
 Yo pubbe katakalyāṇo 1,89. — 7,102—3. (cfr. 4,8.)
 Yo maṃ pure pacceḍeti araṇṇe 7,105. (cfr. 22,2236.)
 Yo mātaraṃ pitaraṃ vā 10,72—73. (cfr. 22,398—99.)
 Yo m' issaro tattha ahosi rājā 22,1399. 1423.
 Yo yācataṃ gatī āsi savantīnaṃ 22,1990. 2340.
 Yo yācataṃ patiṭṭhāsi bhūtānaṃ 22,1989. 2339.
 Yo ve dassan ti vatvāna 15,62. 63.

- Raṇṇo 'haṃ pahito dūto 16,145. 149. 153. 171.
 Raṭṭhe vilumpamānamhi 19,17. — 22,247.
 Rattimhi corā khādanti 16,319. 324. 328. 333. 338.
 Ramassu bhikkhācariyāya putta 15,216. (cfr. 17,84.)
 Rāgo rajo na ca pana reṇu vuccati I 117,30. (cfr. I 118,2.)
 Rājaputtī ca no mātā rājaputto ca no pitā 22,2227. 2350. (cfr. 2349.)
 Rājā apucchi (avoca) Vidhūraṃ 7,128. — 14,222.
 Rājāhaṃ asmi Kāsīnaṃ 22,294. 334.
 Rājā ca pabbajjam arocayittha 15,314—16.
 Rājā ca paṭhaviṃ sabbaṃ sasamuddaṃ 21,340. (cfr. 12,29.)
 Rājā pasayha paṭhaviṃ vijetvā 12,29. (cfr. 21,340.)
 Rājā me so dijo mitto (dijāmitta) sakhā 15,123. — 21,21. (cfr.
 21,104.)

Rājā sabba-Videhānaṃ adā dānaṃ 22,412. (cfr. 22,431.)

Rūpe ca sadde ca atho rase ca N 283. — VI 220,13.

Roditena have brahme 5,114. (cfr. 7,110.)

Lakkhī vata me udapādi ajja 6,114. — 14,16.

Laṃghī samuddaṃ pakkhandi 10,4. (cfr. 1,103. — 5,98.)

Laddho piṇḍo na piṇeti 6,132. (cfr. 10,125.)

Lāpūni sīdanti silā plavanti I 336,14. — 1,76.

Lābhā vata me anapparūpā VI 355,10. (cfr. 22,1626.)

Lābho alābho ayaso yaso ca 4,114. — IV 129 (2).

Vaṇṇārohena jātiyā balā 5,60. 61.

Vandāmi taṃ kuṇjara 5,39. (cfr. 5,40.)

Vayhāhi pariyāyivā sivikāya rathena ca 22,1802. 1886. (cfr. 1913.)

Varaṇ ce me ado Sakka 10,14. 21. 23. — 13,86. 88. 90. 94. 98. 101.
— 17,139. — 22,1689. 2323.

Vāti gandho timirānaṃ 5,55. (cfr. 4,105.)

Vāti cāyam tato gandho 4,105. (cfr. 5,55)

Vāpitaṃ ropitaṃ dhaññaṃ N 43. — I 10 (28).

Vāyameth' eva puriso 1,51. 120. — 13,136. 137. — 22,136. 137.

Vicittavattahābharanā āmuttamanikuṇḍalā 14,188. — 22,1068.

Vicinanto tadā dakkhiṃ N 126. 131. 136. 141. 146. 151. 156.
161. 166. 171.

Vittī hi maṃ vindati sūta disvā 22,494. 498. 505. 511. 519. 528.
537. 544. 551. 559. 561. (cfr. 22,442 etc.)

Viditāni te mahārāja āvāsaṃ pāpakammaṇaṃ 22,492. 554.

Vidhura vasamānassa gahaṭṭhassa 22,1242. (cfr. 1249.)

Vibbhantacittā kupitindriyāsi 7,46. (cfr. 15,222.)

Virate methuṇā dhammā 14,223. 229. 233. 237. 241. 246. 250. 254.
258. 262. 266.

Vivādamanto dutiyo, ken' eko 22,279. 287.
 Vivicca bhāseyya divā rahassaṃ 16,241. — VI 388,29.
 Vividhāni pupphajātāni asmiṃ upari pabbate 22,2174. 2194. 2270.
 Vividhāni phalajātāni asmiṃ upari pabbate 22,2175. 2195. 2271.
 Visatiṃ c' eva vassāni tahiṃ rajjam akārayiṃ 22,35. 60.
 Vehāsayaṃ agamā bhūripaṇṇo 15,14. (cfr. 16,35. — 17,51.)
 Vyākāsi Āyuro (Pukkuso) paṇhaṃ 7,41. 43.

Sa Puṇṇako Kurunaṃ kattuseṭṭhaṃ 22,1358. 1376. 1432. 1435.
 Sa rājā isinā satto antalikkhecaro 8,58. (cfr. 19,98.)
 Sa rājā paridevesi bahuṃ 22,323. 331.
 Sa vītarāgo pavineyya dosaṃ 17,84. (cfr. 15,216.)
 Saṃvāsena have Sakka 5,112. — 7,108.
 Sakid eva Sutasoma sabbhi hotu 21,407. 441.
 Sakuṇi hataputtā na suṇṇaṃ 22,821. 822. 1808. 1809. 1810. (cfr. 22,823. 1811 etc.)
 Sakko 'ham asmi devindo 15,72. — 22,2322.
 Sakko pi paṭinandittha 14,207. — 22,571.
 Saṃkappam etaṃ paṭiladdha pāpaṃ 10,69^a. (cfr. 17,76.)
 Saṃketh' eva amittasmiṃ 2,30. — 16,252.
 Saṃkeyya saṃkitabbāni rakkheyya 4,44. — 7,127.
 Saṃgākako sakhilo saṇhavāco 6,53. — 11,50. (cfr. 17,78.)
 Sace gacchasi Pañcālaṃ khippaṃ 22,1469. 1516.
 Sace pi (hi) vāto girim āvaheyya 15,235. — 21,402.
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Kakaṇṭaka-jātaka, = Kakaṇṭaka-pañho, Mahāummagga-jātaka
VI 347,6.

Kaccāyana² VI 327,17*, read: 323,17*.

Kammāsadamma, (cfr. Mahā-Kammāsadamma).

Kalyāṇi IV 422^{bis} 11 (read: kalyāṇi (?), cfr. V 124,23*).

Kāpilāni I 289,15.

Kāmāvacara-devā N 47,24.

Kāḷudāyin, (cfr. Udāyin).

Kuṇḍala V 428 (31) (cfr. Garuḷa).

Kūṭāgārasālā I 504,6. — II 392,13.

Komārabhacca, to be inserted after Komāyaputta-jātaka.

Kolita V 151,30.

Kosambakā, (cfr. III 486,9).

Kosiya-jātaka c) (cfr. Jāt. (535)).

Khaṇḍahāla-jātaka, (= Candakumāra-jāt. Cod. B).

khantivādi-tāpaso VI 257 (26).

Gaṅgeyya (adj.) II 151*,26. 27. 152,1*.

Gaṅgeyya, nāgarājā III 362 (10).

Gotama, isi (= Aṅgīraso G.) V 267,6*. (cfr. Aṅgīrasa).

Gotama, brāhmaṇo (?) IV 371,11*.

Gotama Buddha, add: (Gotamo, Gotamo Buddho, Samaṇo

Gotamo) II 262,11. 13. V 334,4. 7. 14—16. — Mahā-Gotama-

Sammāsambuddho II 434,2. — Gotama-sāvaka II 417,13. —

dele: IV 371,11*. V 144,1*. 267,6*.

Candakumāra-jātaka, see: Khaṇḍahāla-jāt.

Calākā, see: Talatā-devī.

Cittalatāvana N 52,19.

Cittasambhūta-jātaka, see: Citta-.

Cullatuṇḍila, (cfr. Tuṇḍila).

Cūlajanaka-jātaka, (cfr. Mahā-janaka).

Cūlani-Brahmadatta, (cfr. Pañcāla).

Cūlabodhi-tāpasa, (cfr. Bodhi-kumāra).

Cūlasubhaddā, dhītā Anāthapiṇḍikassa.

Channapatha-paṇha, (= Amarādevī-paṇha I 424,21. Cod. B).

Takkāriya-jātaka II 175,19 (Mahā-Takkāri-jāt.).

Talatā-devī, (v. l. B Calākā).

Tāvatimsā devā VI 105,5 read: VI 104,5. add: IV 356,17.

Tidasā V 20,17*. 390,22*.

Tidiva IV 450,10*. — V 14,20*. 15 (3).

Tiracchāna-yoni I 168 (17).

Duṭṭhakumāra¹ (cfr. I 506,24*).

dussasahassapaṭilābha-, read: (cfr. sātakasahassap-).

Devadattassa vadhāya parisakkanam, add: IV 444,7. — °assa
Sugatālayo II 162,8 read: 162,13.

devorahanaṃ read: devorohanam.

Dhammaddhaja, (= Bodhisatto).

Dhūmakāri, (cfr. Vāsetṭha).

Nandavatī, (dhītā Bodhisattassa) I 475,20*. (Cod. B).

Nāgadīpa III 118,5* read: 188,5*.

paccuppanna-vatthu I 136,12. 480,13. 484,12. 487,4. 495,18.

— II 64,21*. 212,13. 234,26. 359,4. 382,3. 410,1. 429,18.

,440,6. 443,3. — III 8,17. 13,11. 115,11. 232,21. 238,3.

314,17. 317,5. 341,21. 351,24. — IV 1,4. 45,2*. 90,2. etc.

paccekabuddho V 245,15* read: 249,15*.

Paṇḍukambalasilāsana III 53,9*.

Pāli, add: Pālinayena IV 338 (16). — V 258,17*. Ekanipāta-
pāli I 345 (15).

Purindada V 260*,5. 7.

Bahubhāṇi-jātaka, (= Kacchapa-jāt. (215)) II 178². (cfr.
Dhp. p. 419).

Belatṭhiputta, see: Sañjaya.

Bodhisatta, p. 105 i 7 add: Bhaggavo, paribbājako (408).

Brahman, sa-Brahmakā (devā) V 223,28*.

Mahosadha-jātaka, (= Mahā-ummagga-jāt. Cod. B).

Mahāsutasoma-jātaka, = Sutasoma-jāt. V 460,15*. (Cod. B).

Mūgapakkha-jātaka N 46,25. (= Cariyā-piṭaka III 6, v. 18.)

Vidhurapaṇḍita-jātaka, = Puṇṇaka-jātaka IV 14,24. 182,19*.

Vīmaṃsanakhaṇḍa, Mūgapakkha-jātaka VI 9,24. (Cod. B).

Sabbasaṃhāraka-paṇha (cfr. VI 336 (16).)

Sammodamāna-jātaka dele: V 97,9.

Sutasoma-jātaka, see: Mahāsutasoma-jāt.

Sundarinandā, (dhītā Bodhisattassa) I 475,20*. (Cod. B).

Hemavataka IV 374,4.

